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OUR SOCIETY.

A Complete Treatise

OF THE

USAGES THAT GOVERN THE MOST REFINED
HOMES AND SOCIAL CIRCLES,

OUR

Moral, Social, Physical

AND

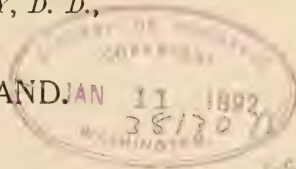
Business Culture.

BY

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Dressed up for company,
Dull hours pass :
Clean, but so wretched,
Poor little lass.



PREFACE.

THE aim of every one is success. The hope we hold out to all young persons is that their lives may be successful. We urge upon them the necessity of industry, neatness, perseverance, honesty and economy, not alone for the building of character, but also for the attainment of success. Yet the end reached is the building of character, and the outward success is the sign of its achievement. He who asserts that evident, practical success denotes no superiority, errs fully as much as he who exalts the practical at the expense of character. Though a man has made a fortune, he may have weak characteristics, but in some way he has surpassed his fellow-men in acquiring that for which thousands are striving.

Every young man owes to himself the benefit to be derived from an agreeable personal impression. None of us envy the mental structure of the man who is habitually disposed to disregard the feelings of those with whom he comes in contact. From a commercial standpoint, we can distinguish a direct and indirect influence that good breeding and the knowledge of social amenities exert upon success. Many a millionaire is indebted to a civil demeanor for his vantage ground on the slope of financial fame. Many a great lawyer owes his extensive clientage more to a courteous address than to great talent. Many a successful practitioner

has won his way into the palatial residences of the rich by commendations of the poor whom his deportment and kind treatment have favorably impressed. Good breeding alone gives that ease and freedom, and imparts that graceful and proper assurance, which are the prerequisites to success in any line of business.

Not sufficient attention is given to this important qualification in our universities and other seats of learning. It is here and in the home that its knowledge should be inculcated and its maxims made operative, since, if acquired young, the cost is immaterial, and it will always last and be habitual. The good manners of any person are an inspiration to all those with whom he comes in contact. They are to the eye what the eloquence of speech is to the ear. Subdued by their charm, he who is ordinarily careless and rude becomes, for the time being, courteous and refined; for manners are learned by example.

Many books on social training have been published, but no work, having for its object the development of those higher and nobler qualities which are attained by home and moral training, side by side with social training, has yet been offered to the public.

This work is the result of much time and labor, and is not the product of one but of many minds. Many of its pages are from the pen of those occupying positions high on the ladder of social and literary fame.

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INTRODUCTION.

NOTHING could be more suggestive than the title of this book; and nothing could be more important than what it suggests. As we think of OUR SOCIETY, we find the subjects involved in its consideration are those which concern each one of us most specially and vitally.

Much has been written, talked, and preached about culture. Ideas and ideals have been freely formulated, good, bad, and indifferent. The good may be left as good seed to bring forth from good soil its proper harvest. The indifferent may be left to that limbo which awaits all characterless things, whose mission is forever to amount to nothing. But of the bad, a bad word should always be said, for the bad ideas which prevail concerning this much mooted theme, culture, are bad with a vitality which makes them mischievous to an unlimited degree. I wish to speak in these few pages of preface to a book whose title promises so much, of one of these harmful ideas of culture, as being most relevant, indirectly, to what is doubtless the true aim and scope of the chapters which follow.

I wish especially to inveigh against that idea of culture which points to a specialty as the ultimatum of aspiration and achievement. There is no gospel of culture preached with so much noxious energy as that of a one-sided culture, none which captivates its victims with so sincere a sophistry.

The mandate which says to the young man or young woman: Be moral! and prescribes thereupon a formula of

conduct so nice and so narrow, that he who practices it walks in fear a tight-rope of prohibitions stretched above cataracts and rapids and mocking maelstroms, his eyes constantly upon his feet, oblivious to all the boundless beauty above and beyond, blind to all but the peril beneath. Such an one may, must be a very Blondin of negative morality. He can do no harm, and get none, for he comes in contact with no one and no things; but he achieves neither culture nor morality in a true sense.

So, again, of much that is taught concerning intellectual culture. How many a serious and sincere-minded youth believes and earnestly practices those precepts concerning culture which shut him up to mental cultivation! He consecrates himself to books, lectures, perhaps travel and sight-seeing, in short, to all things which contribute to the realization of his ideal of culture, making of himself a very encyclopædia of information, a guide-book of travel; and when, with all this accumulation, he comes to confront the infallible test of all social culture—his relativity to others of his kind—he is weighed in the balances and found wanting. His cultivation of mind, isolated and unfinished by the frictions of complemental cultivations, is short of measure. He has aimed at culture, and society finds him to have achieved pedantry. Conscious, finally, of this merciless sentence, he hugs to his heart a sense of unappreciated superiority, which isolates him more and more, and removes him farther and farther from the sources of all true culture. His idea of intellectual culture has been quite correct, as far as it has gone, but he errs in supposing that this alone can result in culture.

I have indicated the mischievousness of a one-sided ideal of culture; but what shall be said of the mischief lurking in the one-sided ideals which prevail concerning social culture? What is so pitiful as the self-delusion of that devoted parent

who launches a son or daughter unfledged upon the wide waters of "society," there to cruise about in the faith of thus finding that harbor of ambition for both parent and child — *culture*? Where can one be found more destitute, as a rule, of true social culture than he who has "always been in society?" It is as if one who seeks to master the art of navigation should abandon himself to a life upon the Atlantic Ocean, unequipped save by his bathing-suit. In that wild waste he will find neither ship, chart nor compass, nor proper rules for their guidance and use. Had these accessories accompanied him, he might have attained the crest of his ambition, the science of navigation. Being destitute of them, he may, indeed, escape drowning by dint of good wind and good luck, but he will be much tossed about, the guest of many a chance craft, and most likely a stranger forever to the longed-for shore.

A far too limited scope has often been given to the term, social culture. I doubt if one too unlimited has been, or can be given to it. There is moral culture, and there is intellectual culture, and, as we have seen, neither of these terms is an inclusive term for culture. I am not sure, however, that social culture, in its severest definition, is not an inclusive term for all. I may speak of moral culture and of intellectual culture, and make by that no mention of social culture. A man may be truly and profoundly intellectual, living a large, though not the largest, intellectual life, and yet have no external point of contact with his fellow-man. And so with moral culture; a man may live a life of rigid and frigid morality (so called) and yet be a recluse. These cultures do not necessarily involve social culture; but a true social culture does necessarily involve both moral and intellectual culture. Each is an essential factor of a social culture worthy the name.

By the term culture, I take it, must be meant a symmetrical development of all those faculties with which human nature is endowed for the purpose of living a human life worthily and well. I have carefully chosen that phrase — *purpose of living* — though I am aware that it makes my definition of culture far too serious to suit some popular ideas and ideals which have been abroad and found lodgment in many minds. However, as Touchstone says of Audrey: if “ill-favored, it is still mine own, and I can not forswear it.”

When I come now to apply my own ideas and ideals of social culture to my definition of culture itself, I find the two to be, substantially, interchangeable terms. For, if the symmetrical development of each faculty with which human nature is endowed, for the purposes of living, be essential to a true culture, what, when we come to consider the demands of society upon us — the demands of the *you* upon the *me*, the *you* being all, individual by individual, group by group, which make up my social environment — what item of this preparation for the purposes of living can be spared from a true idea of social culture, as well?

God has subjected human creatures to the discipline of human life under the conditions of social life. It is His purpose. He has no relation to any man which excludes the duty of that man's right demeanor toward his fellow-man.

Social culture is a synonym for all culture. Its achievement is a preparation for the fulfillment of the purposes of life; it is the *raison d'être* of all existence; it is the purpose of God. How is it to be achieved?

Its consideration embraces all themes. All that contributes to make the attitude of the individual right toward God, contributes to make that attitude right toward man. All that goes toward the acuter development of my moral sense,

makes the responsibility of my neighbor for the development of his moral sense the greater. All that pours wealth into my mind and enriches my thought must add to your resources, whoever you be, who have relation to me. If my demeanor is refined and graceful, your manners must be the better for it. Whatever shapes and moulds me must impress you, whether as with the perforating force of the pebble's blow which cuts from surface to the profoundest depth of the liquid lake it strikes, or whether as with the faintest, undiscerned impulsion which ripples remotest from that pebble's impact.

The last word has not yet been said on the subject of manners. Much has been said, but, after all, the wide-spread impression is, I fear, that this belongs rather to the department of the dancing-master than to that of the theologian. I hope the chapters which, in this volume, shall follow my prefacing words, will demonstrate what I can only suggest as a problem, that there is a third which connects indissolubly these two extremes, the study and teaching of morals, and the study and teaching of manners, and which sums up both in itself as their great inclusive outcome — cause and effect, in one, of all developments and cultivations — social culture.

Doubtless the best teaching on the subject of manners goes to show that all good manners are but the outcome of good character. This is a most incontestable truth, but its enforcement has frequently resulted in very bad manners. This baffling result can only be understood by a realization that another truth, equally important, though in a subordinate sense, has perhaps been ignored; I mean the truth that manners have to do with character as a cause as well as an effect. From within to without ? yes; and from without to within, as well. In this sensitive solution of all circumstance

and influence which constitutes our social environment, all elements conspire, acting and re-acting, and the surface stratum cannot be ignored. Perhaps last, possibly least, but absolutely essential. The whole cannot spare any part; the centre cannot ignore the circumference.

It should be understood that as morals act on manners, so manners re-act on morals. As it is necessary that good morals must be cultivated in order to attain to good manners, so it is worth while that good manners shall be cultivated for the sake of the good morals into which they may grow. The old proverb, "Handsome is as handsome does," which we have heard so much in our childhood, has a far deeper and subtler meaning than either children or parents give it. Paraphrased to its last word, it says all that the moral teacher would say. It says to us not only its old current teaching, as childishly understood by parent as by child, "Let your behavior be beautiful to others if you would seem beautiful to others," but it says, also, "Let your behavior be beautiful that it may make you beautiful to yourself." Handsome doing strikes in; the blossom has a stem, and, in good time, this slip of conduct will strike roots down into character.

I would as soon wager that, of two strangers, the one sworn to have good manners will also have good character, as that the one sworn to have good character will have, therefore, good manners. A man or a woman who achieves truly good manners takes much trouble to do so. It may be true to say that good manners are simply a matter of habit, and, by constant practice, become second nature. All the same, good manners are good habits, and good habits imply the painstaking correction of bad habits. Second nature is always the nature that is second, not first; and the first nature is the tyrant; a tyrant undying, almost unsleeping. Unselfish and

gracious demeanor toward others may be the easy habit of full dress and evening company, but it is not the easy habit of all day long, and the family circle. It is no one's first nature to choose another's comfort rather than one's own. If this is done "naturally" it comes of the second nature, not the first. The natural man does not instinctively relinquish his own easy chair if another is not procurable. The question will always arise—Why shall I do this? The mind works before the body. When a gracious action is performed, though in so small a matter (if small!) as the resignation of a comfortable seat, motives must be conscious or semi-conscious; the reason is called for, and when an action requires a reason for its performance, that action at once acquires character, and becomes a reasonable as well as a gracious performance. The performer's reason for his performance may, or may not, be a good one. In the case of the easy chair, it may be, in nine times out of ten, that he is observed, and that if he does not disturb himself, he will be deemed a boor. But once out of ten times the same circumstances, minus the spectators, will occur. The habit of relinquishment of my comfortable chair will suggest that I do so now. Again, I ask—Why, since I am so at ease, and no one observes? The very question itself throws before my consciousness the existence of motives, and again the mind works, whether the feet do or not. I am become conscious, of a responsibility lodged above the plane of feet. A debate takes place in the mind and leaves me, according to the event, with more self-respect or more self-disgust. In either case the the plane of morals is reached.

Suppose, now, I am the one observer of this event, that is, of the chair relinquished gracefully to the one more needing its comfort, or kept in disregard of that one's need. I observe the event minus the mental debate; I can see only

the outside action, that which takes place on the plane of the feet; but in the seeing, casual or studious, I receive an impression of decorum or deformity in demeanor, and am thereby stimulated to the one or the other in my own case. Another's surface action has thrown a pebble from the plane of manners into my consciousness which, however faint, awakes a ripple upon the liquid plane of my morals.

When will the importance of manners, for themselves alone — if they could be, or anything could be for themselves alone — be rightly estimated? And, alas! when will their importance as links in the chain which connects us with God, be rightly estimated?

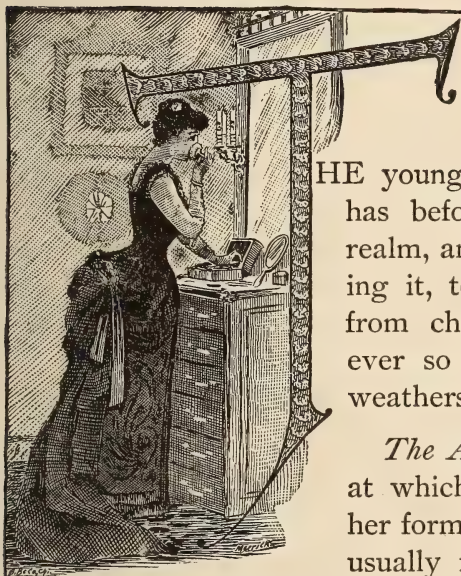
Like all good books, this book is suggestive rather than exhaustive. The best books finish nothing. The best readers are those who read to the last page, but reach "The End" only in their own cogitations.

We all have need to think much upon the themes suggested in the following pages. Of such books there are none too many. Every page, wherever found, which serves to make clearer the mutualities of life, is a golden page. Every line which goes to emphasize that pregnant, all-significant truth that "No man liveth to himself and no man dieth to himself" contributes pressure to the upward leverage of the human race. Everything which tends to better our morals or improve our deportment in the home or social circle, conspires toward a culture which fulfills the purposes of living and achieves the will of God towards man.

ROSE E. CLEVELAND.



ENTERING SOCIETY.



THE young lady just entering society has before her a vast, unexplored realm, and it is well, in reconnoitering it, to look for some slight aid from chart and compass, be they ever so inadequate to all sorts of weathers and atmospheres.

The Age for a Début.—The age at which a young lady may make her formal entrance into a society, is usually from seventeen to twenty.

The time is generally governed by her school duties, or the presence of older sisters yet unmarried.

A young lady should not attend parties and balls while engaged in educational pursuits. The proper serving of two such masters as learning and the gay world, is an utter impossibility, especially at the age of seventeen, when the fascinations of a ball possess charms that are never experienced in after years. Going to school is an old, well tried experience, going to a ball is a new and delightful one, and it is not hard to tell which would engross the entire thought of a young girl.

The one who has remained a student until twenty, and enters the dizzy whirl of society when heart and brain are

somewhat prepared for the ordeal, will, if she be wise, never cease to be thankful that she did not enter society at seventeen. This is especially true in this country where young girls go about so much without chaperons, and are allowed liberties which, in the old world, would be considered as flying in the face of Providence. We must say for American women that, as far as their honor is concerned, they will bear favorable comparison with those of any nation, and their morals are even better than the strictly watched French Mademoiselle. But since they are left so much to themselves, they need to be doubly armed with wisdom and common sense if they would escape those regrets and self-accusations over ill-timed and unconsidered remarks, which are the result of artlessness and an abundant flow of spirits.

“O well,” some one says, “we all have to learn by experience.” Very true, but sometimes we do not have to buy so much experience at a high price if we lay in a little caution to start with.

The Formal Début.—The mother who desires to make known to the social world that her daughter has passed from school-life to womanhood, usually invites to her house, in recognition of the event, such friends as she may wish to present her daughter to, as a future member of their circle. Before giving such a party, the mother and elder, unmarried sisters call, or leave their own and their father’s and brother’s cards with such people as they wish to invite.

Invitations.—The invitation is sent out about ten days in advance, and if sent by mail, an extra envelope covers the one to be kept neat and presentable. Where there are several young ladies in a family, they are addressed as “the Misses ———.” Each young gentleman receives a separate invitation.

The form is nearly always the same as that for a party, but when the special purpose of the entertainment is indicated, something like the following is used:

Mr. and Mrs. W. H. Burwell,
request the pleasure of
presenting their eldest (or second, etc.,) daughter,
Miss Augusta Gertrude,
to
Mr. and Mrs. W. B. Harley,
on Thursday evening, May 8th, at half past eight o'clock.
Dancing at eleven. No. 11 Burton Street.

A method more in favor is to enclose the card of the lady with the invitation from her parents. Such invitations should be immediately answered, either accepting or declining:

Other Formalities.—Intimate friends may, if they wish, send flowers to a young lady on the day of her *début*, but it is not expected that they will do so.

During the reception of guests, the *débutante* stands at the left of her mother. Young gentlemen are introduced to her, but she is presented to her elders, and to ladies. As at any party or reception, guests do not linger for any lengthy remarks, but give place, as soon as possible, to others who are waiting to pay their respects.

When supper is announced, a brother escorts the young lady to the table, the father leading the way with the oldest or most distinguished lady present, and the mother coming last with the gentleman to be most honored. If there be no brother, the father takes in the young lady.

The gentleman who dances first with the *débutante* is usu-

ally selected by the mother from among her relatives or nearest friends.

No gentleman asks to dance twice with the young lady, though he may express his regret that the number who wish for that honor debars him from again soliciting the pleasure.

The young lady is generally present when her mother receives the visits which follow the party.

During the first season she does not pay formal calls alone, nor does she have a card of her own, her name being engraved beneath that of her mother.

She does not receive gentlemen visitors, without a chaperon, until her second season.

The Son's Entrance.—In this country no formality is observed on the entrance of the son into society. In England, if he belong to the upper class, the celebration of his twenty-first birth-day usually marks the time from which he is henceforth to be considered a man. But, as a general thing, he takes furtive peeps, of short duration, at the dizzy whirl from the vantage ground of school or college boyhood, and decides for himself how soon he shall care to enter the arena. If he have sisters, he begins earlier than otherwise.

Some Words to the Débutante.—In the first place, we are quite sure that you mean rightly. We are also sure that much will be forgiven you, but to be continually forgiving the most charming woman, is exceedingly wearing, unless a man be madly in love with her.

It is natural for young people, running over with fresh young life and spirits, who are blessed with the power of pleasing, to imagine that the world was created for their especial benefit; but after a time it is apt to be forced upon them that other people seem to think that they have a right to come in for a certain share of consideration; and, though the

very young man and woman have no desire or intention of slighting any one or stepping on anybody's toes, and "wish to goodness," people would just take them as they mean, people will not go on taking them as they mean. Outside of their own family circle, society has no opportunity of judging them except by their behavior. And though there are many charitable ones who are always wishing to give us the benefit of the doubt—Heaven bless them!—there are a very large number who have neither cultivated nor been born with that sort of a disposition.

Now, in the first place,—and we are speaking to young men as well as maidens—while we know you have all respect for the elderly, and must inwardly bow before those whose years and long experience, you see at a glance, have given them the wisdom which can only be acquired by time, do not neglect the outward manifestation of that respect which you have for them.

We do not mean by this simply the giving up of a seat to, or waiting upon the aged, but we mean the respectful attention in conversation, and the attempt to be entertaining and agreeable, which many young people of the present day seem to think only worth while when addressing some one of their own age, or of the opposite sex. This does not apply entirely to the treatment of the very aged; there are many middle-aged people who are well worth talking to, strange as the assertion may sound to certain young people.

It ought not to be necessary to write these words. It ought to be understood that for the elderly or middle-aged to give time or attention to those who, by reason of less education, character, and experience can scarcely interest like an older person, is a condescension to be met by the recipient with the best he can give.

But in some localities—we must say, not noted for their

culture or refinement—we have actually seen the fathers, mothers and older relatives snubbed and slighted to such a degree, that when some young man or maiden acknowledged their existence in a polite and decent manner, they accepted the fact as a phenomenal case of condescension.

It is natural that ordinary young people should prefer the society of those of their own age. Their pursuits, amusements and interests are apt to be on the same plane.

“When we go to a party,” say they, “we go for dancing and nonsense. We can not be expected to talk up to the grade of the elderly and wise. So we like those who feel the same way that we do, and are ready to take us as we are.” Very true, and very natural, and the “elderly and wise,” who expect you to be up to their “grade,” would be exceedingly unreasonable. They would not dream of engaging you in an ethical argument or a philosophical discussion, but they do expect that you will notice their presence and pass a few words with them. If you are in such haste to dance and talk with every young lady present, or, being a young lady, to attract the notice of every young gentleman present, that you forget common politeness to the mammas, papas and aunts, then society becomes too much of an intoxication for you to safely enjoy it, and you would better call upon a waiter or chaperon to watch and remind you of the duties which you forget.

There are many places beside parties where the opportunity for conversation with elders should not only be embraced with pleasure, but should be sought for, by those who desire to be something other than frivolous or drearily commonplace young men and women. You cannot afford to slight one of the important factors of a liberal education. If one does not occasionally mingle with both old and young, he misses certain elements of a rounded culture, and a know-

ledge of mankind, both of which are necessary to success in the world.

Acknowledging Courtesies.—We wish we might impress upon all young people the importance of acknowledging favors conferred upon them by their elders. If a lady gives a tea or a lawn party for the express purpose of making the young men and maidens happy, the latter should not imagine that all obligations on their part end after they have lent the sunshine of their presence to the affair. Young ladies who have received such hospitalities should not forget to call upon their hostess, and young gentlemen should not only call, but occasionally place themselves at the disposal of the lady, as escort, supposing she may be in need of such a convenience. If the lady be cultured and morally fine, the youth or young man upon whom she is gracious enough to spend any time, may consider himself especially fortunate, for he will derive from her society that which will benefit him more than a two years experience with the thoughtless of his own age.

Nearly all the famous men of letters have owed much of their culture and knowledge of the world to a friendship with some educated woman older than themselves.

A certain old English lady who gave some of the most elegant balls of the London "season," to which she invited scores of young people, because she was fond of them, and of seeing them enjoy themselves, finally announced quietly, but in bitterness of spirit, that she had given her last ball. The young ladies and gentlemen who gladly flocked to her handsome drawing-rooms on festal occasions, never thought of calling upon her afterwards and she declined to be any longer a convenience to them.

The "Horrid Man" Speaks.—A correspondent of the New Orleans *Times-Democrat* says a few words which we sincerely

recommend to the consideration of all young ladies in their first season. If he writes the least particle bitterly, it is no doubt from the weariness of recent martyrdom, and we must forgive him for the sake of the good he is likely to do in thus putting the case plainly to those who have not the remotest intention of being cruel, but are only unconscious of the burden they impose. He says:

“Any good-natured and polite man is willing to devote ten minutes to each *débutante*; he is glad to dance with her, to walk a few minutes about the room with her, and contribute his share toward making her first season a success. But the average *débutante* has not graduated in tact and discernment. She loves dancing, and never wearies of revolving about the room with a real society man, instead of a school-girl partner. She keeps on and on until the poor partner, who has been at work all day, is nearly ready to drop. At last she stops, not from any consideration of her partner, but because the music ceases. Then begins a promenade. Again and again they make the tour of the room; again and again they pass the brother, who is supposed to be chaperoning her, or the mother, whose business it is to see that the daughter does not become an incubus, a ‘deadly old man of the sea,’ upon the unhappy gallant who took her out to dance. The brother pursues his own heiress, the maternal guardian makes no sign, and the girl has neither grace nor gumption enough to say, ‘And now take me to my mother.’

“So the music begins again, and so the weary young man totters off to the same treadmill measure, the same dreary promenade. By this time Rosafresca begins herself to be uncomfortable. She realizes a little that her cavalier may have in the room friends that he would like to see; she dimly comprehends that there are probably girls present who have entertained him at dinner and otherwise. She looks appeal-

ingly at the few men she knows, but they have observed the situation and have no intention whatever of being "stuck"—in the elegant phraseology used to describe the predicament—for the rest of the evening.

"Naivette and the pretty little current phrases have long since ceased to be amusing, and as the unsophisticated creature grows restive and inattentive, she loses all charm; but the martyrdom continues until the desperate cavalier invents an engagement, or exchanges with another unfortunate whom they meet in the endless promenade, or boldly inquires if she would like to sit down. Then, and not till then, is the chaperon sought."

To the gentleman in such a dilemma as the foregoing, an easy way out would be to take the young lady to her chaperon, whether she suggests it or not. This course is nothing more nor less than etiquette at any time.

Lovingly Addressed to the Girls.—Dear girls, we want to let you into a little secret—we know you wouldn't be a year or two behind the style for anything.—It is this: pertness, silliness and kittenish do-nothingness are actually, after receiving such wide popularity, going out. They are even now quite *passé* in the best circles, and it is thought, in a short time, they will only be seen among the lower and more ignorant classes. Good sense, thoughtfulness, and an aim in life, are becoming so fashionable that very soon to be without them will be decidedly behind the mode.

We saw recently, at a summer resort, several girls who were bound to be up with the times. They were nearly all pretty, handsomely dressed and attractive. They didn't talk four-fifths of the time about clothes, and, "isn't he just too lovely?" and, "I'm just dying for a box of caramels," and, "wasn't the floor just heavenly last night!" and,

"its no use talking, I can't go on this way, I didn't sit through one dance, you know." And they didn't look insufferably bored, like amateur Cleopatras, or condescendingly commanding, like embryo *de Medicis*, these girls of whom I speak; but they talked brightly and sensibly, with quite a sprinkling of original ideas, and without giggling much. They were on hand for tramps and excursions, but they didn't consider it "fussy" to take their rubbers or, if they were to go on the water, to provide themselves with wraps. They danced about half the time, and were not averse to conversation between the numbers. They had a certain self-reliant air that, while it was not so manifest as to repel the little helpful gallantries of the gentleman, still impressed the latter with the idea that they were extending these courtesies to women, and not to kittens or canary birds.

They dressed in good taste, were decidedly in good company, could set the table for a clam-bake, or wash the dishes afterward, and nearly all, when at home, earned their own living, or helped to manage the work of the household. Those who were not helpful in some way, had an aim in life and were training themselves to be helpful, either in the useful or fine arts.

Another important point is that all the gentlemen for whose opinion any cultured, sensible girl cares, seem to be decidedly favorable to the new fashion, and it is to be hoped that those who have not hitherto been partial to it, will be influenced by the gentler sex to adopt certain modifications of the mode, which will, without doubt, add to their attractions and power in a large degree.

Society and the world are what the women make them. Dear girls, can we drift idly on in the face of such responsibility? Can we rail at the falseness, the foolishness, the frivolity and wickedness of the times, if by our own shallow, inactive,

unthinking lives, we have helped to bring about these things? Protest as you will, the weak, characterless woman is more often the mother of a vicious son than of one who only repeats her vapidness in harmless ways.

None of us can afford to be a clog upon the wheels of progress. The world is going forward, let us go with it; every day we are given more chances to help it along. If our services are beginning to achieve the proud dignity of being recognized, let us make them more perfect, and fit for the great work in which they have been found worthy to take a part.

“What,” says Emerson, “is civilization? I answer, the power of good women.”



IN PUBLIC PLACES.



SINCE in all public places we are more or less subjected to criticism from strangers, it is important that at such times we should be especially mindful of our behavior. Some people in their conduct instinctively consider the fitness of things; others by their good-

natured confidence in the forbearance of all humanity, expect always to be excused as they pardon others; and a considerable number are so selfish, or desirous of attracting attention at any cost, that they trample on all the proprieties with the utmost abandon.

While the following suggestions may in no way add to the stock of information possessed by many, they may serve to freshen in the memory certain things which are sometimes allowed to be forgotten.

In Church.—If possible, be in your seat before the service begins.

If you are a stranger, wait in the vestibule until some one comes to show you to a seat.

A gentleman accompanying a lady may walk up the aisle by her side, or slightly preceding her, allowing her to enter the pew first.

When a lady comes to a pew in which gentlemen are already seated, they generally arise and step into the aisle to allow her to enter. This is not obligatory, especially when the service has begun, as in this case the late comer would much rather slip in quietly, than create the extra disturbance of two or three gentlemen leaving their seats to admit her.

Respect for the time, the place, and other worshippers, should be incentive enough to preserve the utmost silence and gravity of behavior. Whispering, laughing or staring is not only ill-bred, but irreverent. Noises of the feet, hands, mouth or throat should be carefully avoided. Some people nervously tap a book with their fingers, or the woodwork with their feet. If they are so absent-minded or fidgety as to thus annoy other people, they ought to forego even the consolation of divine worship in public until they have cured themselves of these habits. Neither has any one a right to bring small children, whose pranks or uneasiness will take attention from the sermon. Besides being an annoyance to others, it is a cruelty to the innocents.

A lady who finds it necessary to use a fan, should not sway it at arm's length, but should try and confine the benefit of it to herself. Sometimes, delicate people, or those who do not look frail, but are very susceptible to colds, are much annoyed by draughts of this sort striking the ear or the back of the neck. A fan can be used so as not to spread dismay for several feet around. If it can not, the owner, if unable to do without it, would better leave the place than stay to annoy others. The noisy fan which clatters, or shuts with a rasping sound, is also a nuisance which should be abated.

A person should not leave church during the service except in cases of emergency.

It is polite to see that visitors are provided with books. If the service is strange to them, or they have not understood the

page, the place should be found for them. If there is but one book, it is proper to offer to share it with a stranger.

If very late, one should take a pew as near as possible to the door.

Books or fans passed in church are accepted or refused with a silent motion of the head.

When visiting a church of a different belief from your own, conform as far as possible to the observances, such as rising or sitting. No matter how grotesque some of the forms may seem, you should not allow a smile or contemptuous look to indicate your impressions to the worshippers. That which is precious or uplifting to any human soul is worthy of your respect.

A Protestant gentleman accompanying a Roman Catholic lady to her own church may offer to her the holy water with his ungloved right hand; this, however, is not obligatory.

When sight-seeing, or visiting a church for the mere purpose of viewing its interior or works of art, one should, if possible, choose a time when no services are being held. If, in such a case, scattered worshippers are found at their devotions, the visitor should move quietly about and speak in whispers. The conduct of some English and American travelers in cathedrals abroad has been sufficiently outrageous to justify the custodians of such places in closing their doors against all tourists if they choose to do so.

In the Studio.—Do not handle anything in an artist's studio. If you take up a bit of drapery, you may disarrange folds that he has spent hours in adjusting for a study. The canvas which you handle may not be dry, and some serious accident may be the result. The canvas turned to the wall may be in that position for some certain reason, and you have no more



right to turn it around, than you have to examine the private notes of an author, or the diary of a physician.

Never take a small child into a studio. If it does not do any mischief, it will keep the artist in a constant fever of apprehension. A dog should be left at home also.

A visitor should not stand long watching an artist at work. Some people of nervous temperament are unable to paint at all under such circumstances.

Do not make a long visit, especially if you find the artist at work. Some things can only be painted in a certain light, and he must make use of every minute. The time which he sets apart to devote to his palette and canvas is golden to him, and unless he assures you positively that you are not interrupting him, either make a very short call, or ascertain at what time he usually stops work, and visit him then.

Do not ask his prices unless you intend to become a purchaser. If the amount named is higher than you wish to pay, you may state what you can give, when it is optional for the artist to accept or refuse. Some people prefer to get the artist's price through a third person, and trust the entire transaction to the latter, as being a more delicate method; but the artist certainly paints his pictures to sell, and there can be no objection to the first proceeding, if politely conducted by the purchaser.

If you have not been invited by the artist, do not visit his studio, except on business.

Extravagant admiration or severe criticism is in bad taste, and to endeavor to talk much about any picture in a learned way, when you are not learned, is only to subject yourself to the ridicule of the artist and all who may chance to hear. If the statue or painting pleases you, the sculptor or painter will

be glad to hear it in a few well chosen words, for no one is entirely insensible to the appreciation of others.

In the Art Gallery.—All that has been said of conduct in the studio will apply equally well in the public exhibition room or gallery, with perhaps a few additional hints. Do not talk or laugh loudly, or in any way draw attention to yourself. If you know a great deal about pictures it is the wiser course not to make such a display of it as to draw the attention of strangers to the fact. Instead of thanking you for the information, they will be more likely to accuse you of egotism, and the desire to impress them. A friend or two may be glad to hear what you have to say, and your remarks should be in low tones, and addressed only to them.

The following from *Punch* will describe how a certain class of people make themselves ridiculous:

“Male dilettant, No. 1 (making a telescope of his hand).—What I like so much is that —er — er —.

Ditto, No. 2 (with his nose almost touching the canvas).—I know what you mean—that broad — er —.

Female dilettant, No. 1 (waving her hand gently from right to left).—Precisely. That sort of —er — of — er — of — er—.

Ditto, No. 2.—Just so. That general sort of —er — of — er —.

Ditto, No. 3.—Oh, yes! quite too lovely!—that particular kind of —er — of — er —.”

Never ridicule or make caustic remarks about a work, loud enough to be heard by those around you. If you do not happen to know the artist, he may be very near you, and you will not only appear ill-bred, but may wound his feelings in a brutal manner.

Do not pass before a person who is viewing a picture, or if you are obliged to do so, apologize. Do not touch the canvas, or point with canes or umbrellas. So much damage has been

done with these articles, that in most public galleries they are not now allowed to be taken inside.

The author of a recent book on art says: "Are we to remove our hats in a public gallery? We are not obliged to; and, yet, it is better and more polite to do so. We should remove them out of respect to the ladies who may be present, and to facilitate the view of persons who may be behind us. And, again, when we come into the presence of a work that has caused a great man months, and even years, of hard labor and anxious thought, why should we not uncover?"

In the Hotel.—In so public a place as a hotel parlor, a lady will be careful not to draw the attention of strangers to herself, by loud laughing, talking, or any conspicuous conduct. She will never sit down to the piano, and put an end to all conversation, unless she is sure that she is a good enough performer to give real pleasure even to the fastidious. For professional pianists or singers to give a few exhibitions of their talents and skill, is a graceful compliment to those present, and such music is always listened to with pleasure; but the mediocre player who bangs the instrument in season and out of season, however worthy her motives, is apt to draw unfavorable comment to herself.

Any sort of boisterous conduct in the corridors, especially at night after guests have retired, is ill-bred and selfish in the extreme.

Ladies should beware of asking questions of strange gentlemen in hotel parlors. Sometimes that which carries the outward semblance of a gentleman is something altogether different from what it seems. Ring for the clerk or some *attaché* of the house, and get the desired information from those whose duty it is to give it.

When a lady is obliged to receive gentlemen callers in the

reception-room of a hotel, they will rise at her entrance, the same as in a private drawing-room, but will shorten their



IN THE RECEPTION-ROOM.

visits in so public a place. Of course, neither ladies nor gentlemen will indulge in loud conversation or boisterous laughter in an apartment where the public have free access.

At Fairs and Festivals.—A gentleman on entering a charity fair or festival, will remove his hat, as he is to be in

the presence of ladies. It is not polite to make comments on the prices or the articles exposed for sale. Take them at the sum asked or leave them alone.

The lady having a table should not descend to coaxing or wheedling people to buy, even for sweet charity's sake. Those who can sometimes very illy afford the outlay will purchase to avoid the attention which is being drawn to them, or the appearance of stinginess in the eyes of others. Neither should a lady resort to the still more beggarly scheme of retaining the change, when more than the price of the article is received. If the purchaser wishes to give, it must not be on compulsion, as he has a perfect right to choose the manner in which he shall bestow his charity. The well-bred person will not be guilty of loud talking or laughing, or conspicuous flirting in so public a place.

At the Opera or Theatre.—By all means try to be in your seat before the performance begins. If you come late you make a portion of the audience lose some of the entertainment by having to pass before them, and by the noise and confusion necessary in settling yourself.

Gentlemen having occasion to pass before ladies, should do so with their faces toward them, never turning their backs, and always apologizing for disturbing them.

In entering the auditorium the lady and gentleman pass up the aisle side by side, unless the passageway is narrow or crowded, in which case the latter precedes his companion. In coming out, the gentleman always goes first.

Do not talk, whisper or laugh, while others are quietly listening. It is an indignity to both audience and performers, and could such an offender be conscious of the bottled up wrath which is ready to be poured on his head, he might possibly desist. However, it is doubtful if he would. An indi-

vidual who is willing to interfere with the comfort of five hundred people, is perhaps so callous as to be beyond anything but the persuasion of force. The Press has lifted up its voice, and Theodore Thomas, a short time since, administered a well-timed and stinging rebuke to the wealthy occupants of a box, who were by their chatter disturbing both performers and audience. In this he was encouraged and supported, not only by those present, but by all the "noble army of martyrs," who have suffered under such inflictions.

Other individuals who are positive thorns in the flesh to sensitive people, are the ones who eat candy audibly, break peanut shells, rattle papers or programmes, put their feet against their neighbors' chairs, or contrive to rustle about in their seats, just when a low or delicate passage requires the utmost silence and attention.

What is said of the fan in church manners is also quite as applicable in the lecture room or theatre. Be careful not to make so innocent a thing an instrument of torture to others.

The gentleman who escorts a lady should by no means leave her side between acts or at any other time during the performance; neither should he give up his seat to a lady who happens to be without one, as his first duty is to his companion. In cases where the audience come by invitation, such as college commencements, or complimentary performances, and no reserved seats are to be obtained, a gentleman may give his seat to a lady friend, especially if she be an elderly person, after first asking permission of the lady who accompanies him.

Applause is perfectly right, and should not be withheld from the performer who deserves it. Public speakers, singers, musicians and actors have no other means of knowing whether they please, and are sure to do all the better for a little encouragement. We once heard a performer say: "I'm

sure I didn't do well at all to-night. It was such a cold house; hardly a hand from beginning to end."

Do not take small children to the opera house. We love the dear little people anywhere better than there. But when we are carried up to sublime heights by Shakespeare's immortal words, or float in upper air with tender strains of wondrous Chopin, and are suddenly dumped down to earth by the innocent prattle or discordant cry of an infant, we don't feel just as we ought to toward the infant for about a minute; and the rest of the time our resentment is transferred from the innocent to the parent or guardian, who should have known better than to have deliberately taken the chances of disturbing a whole audience.

Never stand up, and put on an overcoat or wrap, or leave before the performance is over, unless in cases of absolute necessity. Most people wish to hear the end of a play or piece of music just as much as the last page or two of an interesting book. If you do not, you have no right to deprive others of the privilege.

Dress at the Opera.—A lady should not appear in full dress, except when occupying a box. Heretofore the rule has also applied to gentlemen, but as American theatres are now built with so few boxes, the fashion seems to be gaining ground for gentlemen, on very stylish occasions, to come in evening dress. The ladies accompanying them, wear handsome visiting or reception dresses, flowers, and small white or delicately tinted opera bonnets. Ladies should never wear large hats, or any kind of towering head-gear at a public entertainment. They have no right to obstruct the view of those behind them, and if they persist in so doing, should not feel aggrieved if they are requested to remove the objectionable piece of millinery.

A lady ought to consider it her duty to brighten a sombre garb with a ribbon or knot of flowers. If natural blossoms are not convenient, some of the artificials are pretty enough to come very near nature.

Light shades of gloves may be worn, but white ones are not just now admissible.

Duties of the Escort.—A gentleman, when wishing to ask a lady for her company to any place of amusement, should send a note of invitation at least a day in advance; and the lady should answer at once, either accepting or declining. It is customary for the gentleman to ask permission to call the next evening, which should be granted, or if a previous engagement interferes, an evening should be named upon which he can call.

If full dress is to be worn, the gentleman calls for the lady in a carriage. If in the ordinary street, or visiting costume, it is entirely permissible to take advantage of the street cars or any public conveyance, or even to walk if the distance be short. Of course, in case of a storm, the gentleman should provide a close carriage. Ladies who are understood as expecting the luxury of a carriage on all occasions, will be likely to find their invitations to the public amusements steadily on the decline, unless, indeed, they possess an unusual number of wealthy admirers.

Many gentlemen who would enjoy the company of their lady friends at such places, are obliged to forego the pleasure, when to the price of a ticket is added the florist and liveryman's bill; therefore, ladies who make the carriage fashionable, must also expect to make staying at home fashionable among those who rely on their gentleman friends for escorts.

In Street Car and Omnibus — In any public vehicle, try to take up as little room as possible. If you are a lady, do not spread out your draperies, and at the same time allow some one to stand. Do not pile up the seat or floor with parcels or extend your umbrella or parasol at an angle to trip up unwary passengers. If you are a gentleman, do not stretch your feet across the aisle, or expectorate. There is no necessity for the latter disgusting performance unless you are an invalid or an inveterate tobacco chewer. For one there may be pity, for the other there is only loathing.

Do not get into heated discussions, and, above all things, do not use profane language.

Swearing.—The great revivalist, the Rev. Sam. Jones, in his sermon to men at the exposition building in Cincinnati, January 22, said: "Swearing in its fearful influence permeates your system, and when the cancer breaks out on your tongue it is in your system from head to foot, and, if you stop it there, it will break out on your *hand*, and you will go and steal something. I often think of the grandmother of little Willie. She sat in a car behind two men who were spitting out their vile oaths. The old lady pressed the ends of her thumbs into little Willie's ears until he would stand it no longer. She then ran around in front of the men, placing herself between them and Willie, and pleaded, 'Oh! gentlemen, please quit; my little grandson won't let me hold my thumbs in his ears any longer, and I would not have him hear those oaths for all the world.'"

It is the height of ill-manners and bad raising to sit among strangers and pour out profanity into their ears. I tell you, men, if you swear, you lack just that much of being a gentle-

man. Boys let us assert our manhood and our sense to the God that made us, and let us say: 'I have sworn my last oath.'"

Where may We Keep on Hats?—At garden parties, and at all assemblies held in the open air, or in corridors where there are strong draughts, gentlemen may wear their hats. In the latter instance, when in the presence of ladies, gentlemen will offer some explanation, and ask permission to retain their hats, but ladies will sometimes request the latter to resume their hats where there is danger of catching cold, as at the door of a carriage or the *foyer* of an opera house on a cold evening.

Where can We Smoke?—In any place where we are not inconveniencing others, injuring dainty surroundings, or profaning sacred ground; most assuredly not on the crowded deck of a ferry, steamer, hotel piazza, or in any place where ladies may resort. Some people are very disagreeably affected by tobacco smoke, and no well-bred man will for a mere selfish gratification destroy the comfort of others.

The Fatal Banana Peel.—Do not eat fruit on the public promenade, especially if you are so careless as to throw the peel on the sidewalk. One would scarcely like to consider himself responsible for broken bones or a lameness for life, yet he is liable to be so every time he throws a bit of fruit skin where people walk.

True Politeness.—The truly polite person will answer kindly all proper questions addressed to him in a respectful manner, wherever he may be. People asking for information take for granted that you are a gentleman, and as they pay you this compliment, you should not lead them to believe otherwise.

Some men seem to think they have a perfect right to kick a newsboy if he asks them to buy a paper, or growl at a

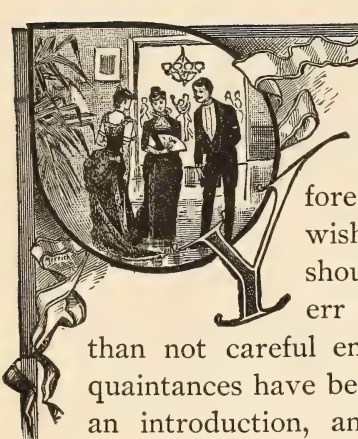
little fruit vender for presuming to present her wares. The true gentleman finds it just as easy to speak politely, and a great deal more conducive to self-respect. The man who swears at a bootblack, instead of making himself one inch taller by the performance, only belittles himself in the estimation of all whose opinion is worth considering.



THE TRUE GENTLEMAN.

To go through this life with good manners possessed,
Is to be kind unto all, rich, poor, and oppressed,
For kindness and mercy are balms that will heal
The sorrows, the pains, and the woes that we feel.

INTRODUCTIONS.



YOU or I have a perfect right to choose our acquaintances, therefore we should remember that others wish to enjoy the same privilege, and should, in introducing people, rather err on the side of being too careful, than not careful enough. Many very agreeable acquaintances have been made without the formality of an introduction, and, under some circumstances, an acquaintance begun in this way is not an improper one. A formal introduction may be called a gateway to the beginning of a long and agreeable friendship, while the "picked up" acquaintance may be justly styled a "short cut" to a friendship, equally pleasant.

Social Endorsement.—It should be borne in mind that in introducing a person, we in some degree assume the responsibility of a social endorsement of the one presented, and may involve ourselves in the unpleasantness of afterwards finding that one of the two, not desiring the acquaintance, has seen fit to "cut" the other, thereby bringing upon ourselves the displeasure of both parties. It is always best, when practicable, to settle the point beforehand, by enquiring if the introduction will be mutually agreeable. When this precaution is impossible, a reasonable amount of good judgment and common sense will usually enable the introducer to discriminate in assuming the responsibility of the introduction.

Under Your Friend's Roof.—It is generally understood in the best society that any one we may meet at the house of a friend, whether it be at a dinner, evening party, or simply making a social call, is entitled to our respectful consideration. The fact that our friend receives the person under his or her roof ought to be sufficient guaranty of the respectability of the individual. Under such circumstances we may always address our fellow guests without the formality of an introduction. Indeed, such introductions are considered in many of the highest circles, especially in England, as quite unnecessary.

Usage.—In America, however, where society is cosmopolitan, and often made up of many different elements, and where it seldom happens that people who are brought together are all versed in the same social code, it has been found more conducive to the ease of all concerned for the hostess to introduce her callers or party guests to each other. Many ladies who are leaders in society, and who are recognized as authority in these matters, always insist on going through this formality—books of etiquette to the contrary.

If, however, this ceremony is omitted, a well-bred person will always respond to the polite advances of his fellow guest, or, if need be, make such advances himself. Any other course is a pronounced discourtesy to one's host or hostess.

A Deaf and Dumb Guest.—Mrs. Sherwood relates the following anecdote, which will illustrate a case in point:

“‘Pray can you tell me who the pianist is?’ said a leader of society to a young girl near her, at a private concert. The young lady looked distressed, blushed and did not answer. Having seen a deaf-mute in the room whom she knew, the speaker concluded that this young lady belonged to that class of persons, and was very much surprised when, later, the hostess brought up this silent personage and introduced her.

‘I could not speak to you before, because I had not been introduced,—but the pianist is Mr. Mills,’ remarked this punctilious person.

‘I, however, could speak to you, although we had not been formally presented. The roof was a sufficient guaranty of your respectability, and I thought from your not answering that you were deaf and dumb,’ said the lady.”

The narrator adds: “The rebuke was deserved. Common sense must interpret etiquette; ‘nice customs courtesy to great kings.’ Society depends upon its social soothsayers for all that is good in it. A disagreeable woman can always find reasons enough for being formal and chilling; a fine-tempered woman can always find reasons enough for being agreeable. A woman would rather be a benediction than a curse, one would think.”

The Acquaintance Not Necessarily Continued.—We may sometimes have special reasons for not wishing to continue an acquaintance begun under the roof of a friend. When this is the case, we are under no obligation to bow to the person thus met, and the fact of having been introduced makes no difference, as we should in either case have spoken politely to the person while in our friend’s home. Even our greatest enemy, if he be guest of our friend, should be thus treated, if we do not recognize him ten minutes afterwards, when once outside the door. We have no right to bring any disturbing element into the social atmosphere of our friend’s home.

Persons who have been introduced at a public place are not obliged to recognize each other afterwards. Nevertheless a mere formal bow of recognition encourages no further familiarity, and, unless some very good reason for its omission exists, is never neglected by well-bred people. When there is such a reason, a lady or gentleman will rather avoid than openly “cut” an undesirable acquaintance.

The Benefit of the Doubt.—Sometimes a lady who is a great deal in society may not remember the faces of all whom she casually meets, and for this reason may fail to recognize some persons on the street. No one more keenly regrets the occurrence than the unfortunate possessor of a bad memory, who is thereby led into the omission of a civility which it was not her intention to neglect. Those engaged in mental occupations, notably literary people, are most prone to this social forgetfulness, and charitable people will always give them the benefit of the doubt, rather than attribute to the omission a desire to “cut.”

The Cut Direct.—One should have exceedingly good reasons for inflicting the “cut” direct, unless the person slighted is decidedly objectionable in character or manners, or is so ill-bred as to presume on the slightest civility. A bow of recognition costs very little, and a lady or gentleman with true Christian kindness will always respond to this courtesy; nor will he or she, whose social standing is established, feel that it is possible to be compromised by the mere return of a polite recognition. The incident related of George Washington, who would not allow himself to be outdone in politeness by his colored servants, is not true alone of this high-bred gentleman and illustrious American, but finds a parallel in many men of these later, so-called, degenerate days, notably in the case of a resident of Cleveland, Ohio, who, living in princely style on Euclid avenue, and having much on his mind, as most modern Americans have, still, never forgets the polite salutation to his servants, whether in the house or upon the street. If in the latter place, he never neglects to raise his hat. It is the comment of his friends and neighbors that this man has the best trained and most polite servants anywhere to be found. The reason may perhaps be traced to the example set before

them by this modern Chesterfield, for, as Pope says: "All manners take a tincture from our own."

Of such a man it may be well said:

"The gen'ral voice
Sounds him, for courtesy, behaviour, language,
And every fair demeanour, an example :
Titles of honour add not to his worth,
Who is himself an honour to his title."

Because the person slighted happens to stand upon a somewhat lower social plane; and the other wishes to establish a reputation for exclusiveness, is no excuse whatever for a deliberate "cut." A true heart and a broad, generous, Christian character are above anything savoring of intentional snubbing.

If, however, a lady desires exclusiveness, for some good reason, perhaps from diffidence, an over sensitive nature, one that does not readily adapt itself to different dispositions, or, as it often happens, from a lack of time to cultivate new acquaintances, her friends should remember this in introducing others to her, and should respect her privacy by not thrusting people upon her. But where this manner is affected for the mere name of being exclusive, it is nothing more or less than snobbishness of the worst sort. It is direct evidence of a very slippery social footing. Gurowski, in his book on America, declares that snobbishness is a peculiarity of the fashionable set in America, because they do not know where they stand. This gentleman doubtless did not mean to confine his remarks strictly to America. The *parvenu* is to be found in every country under the sun, and the *parvenu* is always a snob. Thackeray says: "Snobs are known and recognized throughout an Empire, on which, I am given to understand, the sun never sets." And again: "An immense percentage of snobs,

I believe, is to be found in every rank of this mortal life.
* * * First the world was made: then, as a matter of course, snobs."

A Stony Stare.—The "cut" direct is understood to be a prolonged stare without recognition, and, if justifiable at all, can only be so when the extremely rude or presuming manners of the person "cut" necessitates extreme measures, or, as the surgeons say, "heroic treatment," and a stinging rebuff is imperative. Some people will not take a hint. When this is the case the other alternative is in order. The necessity for such measures, however, may not occur more than once in a life-time, for a persistent avoidance will generally accomplish the same object, and is always the better course of the two.

Which Shall Bow First.—It has been customary until within a few years for a lady to always recognize a gentleman first, but it is now generally conceded that the one who first sees the other may immediately bow, whether it be the gentleman or the lady. This seems a sensible view to take of the matter. The only exception to be made would be in the case of a bow after the first meeting. In such an instance the gentleman would always prefer to wait to be recognized, as it is the lady's privilege to determine whether or not the acquaintance shall continue.

Stopping to Talk in the Street.—If, while walking with a friend, you meet another and wish to stop a few minutes to converse, it is not necessary to introduce the two, if they are strangers to each other; but when you part, the friend accompanying you bows to the one leaving.

Introduce Yourself.—If, when you enter a drawing-room, you find that you are not recognized, introduce yourself immediately. It sometimes happens that members of the

family you have not met may be the only ones present; in which case you should make yourself known to them, in the absence of those who can introduce you.

Shaking Hands.—A young lady, when introduced to a gentleman, bows but does not extend her hand. A married lady may use her own judgment in the matter. If the person introduced is a friend of some member of the family, or is presented by a friend, and she wishes to give the stranger a cordial welcome, a lady should undoubtedly extend her hand as evidence of her pleasure at the meeting.

A stiff, cold manner, upon being introduced, is much to be avoided, as a stranger will sometimes become so prejudiced against the possessor of such an exterior that no amount of thaw, or after glow, will ever efface the disagreeable impression first formed. Why encase yourself in an armor of ice that chills the atmosphere for several feet around you! Your friend or acquaintance, in introducing a lady or gentleman, has not meant to affront, but rather to compliment you. If you are so suspicious as to imagine that the stranger may be a thief or a disreputable character in disguise, you would better mingle no more in society, but go into a cave, or enter a convent at once. If, however, you mean to live with your fellow-creatures here below, always think the best you possibly can of them, until you are convinced and obliged to believe the contrary. Erasmus, in a letter to the pope, has beautifully said, in speaking of judging one's neighbor: "Let him put on Christian charity, which is severe enough when severity is needed."

A kindly heart will feel that we are members of one great family, and that friendliness, not antagonism, should always be the first impulse. Among the beautiful teachings of the Master, this fact was most strongly emphasized, especially when He answered the question: "Who is my neighbor?"

Should you discover that you have been imposed upon—for wolves do sometimes masquerade in sheep's clothing—you will have nothing to regret, if you have shown yourself a gentleman or a lady. You will certainly have much to regret, if your chilling demeanor has driven away one who might have been a valued friend.

And who can estimate his influence? Emerson has said every man is an oracle to somebody, and again: "Who shall set a limit to the influence of a human being?" In a two minutes' talk you may be able to turn the current of a life. Suppose the person to be incongenial and not to your liking, is it not worth the sacrifice to have perhaps sown a good seed where one had never fallen before?

Too Effusive.—On the other hand, effusiveness is not only in bad taste, but immediately leads the recipient to suspect its genuineness. "Those are generally good at flattering, who are good for nothing else," says South.

An overwhelming or patronizing manner is disgusting to any one except a toady, or one so unsophisticated that he doesn't know when he is patronized.

Upon receiving an introduction, good manners consist in striking the happy medium between these extremes. If one can be gracious without being gushing, kind without being patronizing, and dignified without being chilling, he has indeed found the *juste milieu* (the golden mean); and, says Lord Chesterfield: "A man's good-breeding is the best security against other people's ill manners."

Introducing a Gentleman to a Lady.—It is always best to obtain the consent of a lady before introducing to her a gentleman, and no one should be introduced into the house of a friend, unless permission has first been granted.

If a person asks you to introduce him to another, and, above

all, if the former be a gentleman and the latter a lady, you should ascertain if the introduction will be agreeable, and if you find that it is not, you should decline on the ground that you are not sufficiently intimate to take that liberty.

The Form of Introduction.—The gentleman is presented to the lady with some such words as these: “Mrs. B, allow me to introduce Mr. A;” or, “Mrs. B, Mr. A wishes to be presented to you.” After both have bowed, Mr. A should acknowledge the honor in any polite remark which his good-breeding or gallantry may suggest.



Between Ladies.—In introducing two ladies, the younger should be presented to the elder, the inferior in social position to the superior.

In America, a lady's social rank is not altogether gauged by her husband's. Sometimes a Mrs. X, whose husband is in no

way distinguished, or a Mrs. Y, who is a widow, or a Miss Z, who has never been married, may, by virtue of her elegant manners or exceptional gifts and attainments, reign a society queen over the wife of Senator M or General Q. That society may be justly called the most elegant and cultured, which ranks its members according to their minds, souls, and social graces, rather than the accident of wealth or birth.

The Chaperon.—It is quite proper in a ballroom for a chaperon to ask young men if they will be introduced to her charge, and also if they wish to dance with her, as the young lady after the introduction naturally expects such an invitation, and its omission may appear an intentional slight. Ballroom introductions are supposed to indicate a desire on the part of the gentleman to show the lady some little attention.

Good Intentions Respected.—If a lady wishes to introduce one gentleman to another, she should not meet with indifference from either one. If a lady has brought together two people who are distasteful to each other, she has, either through a want of tact or lack of knowledge of the true state of affairs, made the mistake; and while men undoubtedly have a perfect right to be exclusive as to their acquaintances, they should remember that they possess so many more ways of knowing facts that may reflect on a gentleman than women do, that the lady's mistake must be laid to a pardonable ignorance, rather than anything else; and a true gentleman would prefer to submit to a personal annoyance rather than subject a lady to mortification of any sort.

Introducing Relatives.—A mother always introduces her son or daughter, a husband his wife, or a wife her husband, without asking permission. In introducing members of your family, be sure not only to specify the relationship but to mention the name, for, if one of the parties be married, the

name can only be guessed at, as, for instance, if a married lady were to say: "This is my brother Harry," or "my sister Charlotte." We once knew something of a wag, who, on such an occasion, when something like the latter form was used, responded: "Happy to meet you, sister."

Bestowing Titles.—Always give a man his appropriate title. If you are introducing a clergyman, say "the Rev. Mr. Gray; if a doctor of divinity, "the Rev. Dr. Gray. If he is a member of Congress, he should be called "Honorable," and the branch of Congress to which he belongs, specified.

In introducing the President, we say "Mr. President," but his wife, were she introducing him, would say, "the President." A lady, in introducing her husband, should always give him his proper title. Some ladies do not do this, thinking it savors of ostentation, but there are good and sufficient reasons for so doing, else it would not have become usage. Mrs. Grant, with her usual modesty, could not bring herself to call her distinguished husband anything but simply, Mr. Grant, but no one even thought of considering it in her case the slightest breach of etiquette.

Tact of the Introducer.—It will sometimes break the ice between two people and start a subject for conversation if the introducer will add something to the mere form of introduction, as, for instance: "This is Mr. Bromley, whose picture you have so often seen," or, "Miss Murdoch, whose book, 'Summer Saunterings,' you liked so well." If the persons are not noted in any way, but have come from some other place, the mere fact of mentioning that Miss Burney is from St. Paul, or Mr. Erskine from Washington, may immediately suggest topics of conversation, and bridge over what else might have been an awkward silence. Some people are blessed with a ready wit and infinite tact, and can always find

something to say upon being introduced, while others, who are often very bright and intellectual, go down into the depths of misery and humiliation, while casting about for something with which to begin the conversation. To such, a little help in this way is a positive boon, and to even the ready-witted, an aid which never comes amiss. The poet Cowper has well said:

“Our sensibilities are so acute,
The fear of being silent makes us mute.”

Obligatory Introductions.—The friend who is visiting at your house must be introduced to all callers, and the latter, if courteous, will pay the visitor any little attentions which may lie in their power.

Among Gentlemen.—In introducing one gentleman to another, the younger should be presented to the elder, the inferior in social position to the superior. For instance, if you wished to introduce your friend who is unknown to the poet Whittier, you would say: “Mr. Whittier, permit me to introduce Mr. Brown,” or, “Senator Brownell, this is my friend Mr. Gray.” The person introduced in such instances must wait for the elder or superior to extend his hand, and never take the initiative himself. Hand-shaking, upon being introduced, is quite the common usage among gentlemen; but one should not immediately feel snubbed if this ceremony is omitted, as some men have the peculiarity of never, except on rare occasions, extending a hand to strangers.

A gentleman is always deferential to his elders, and, other things being equal, a young gentleman will never omit to raise his hat or give up his seat in a street car to a friend whose age entitles him to this consideration. In many ways the aged man deserves the same deference from the young man, that the latter would pay to a lady. Nothing is so true an indication of good or bad manners in the young person of

either sex as his or her conduct toward the aged. In these days, which might be called the youth's decadence, when, as Henry James, jr., declares, "the little boys kick your shins, and the little girls offer to slap your face," there is danger of a growing laxity in one of the first principles of good manners, a proper deference to age. While moderation and good sense will teach us to steer aside from the severe code of our grandfathers, when the youth were crushed into perpetual silence in the presence of their elders, and boys were flogged for forgetting to raise their hats to an unknown man who happened to pass, there is still cause for apprehension, not only for the manners but the morals of a people who take too violent a rebound in the other direction."

Introductions for Business Purposes.—Suppose a man is introduced by another, who says: "This is Mr. Belford, whom I think you can rely on to do the carpenter work of which you spoke;" you would not in such an instance extend your hand, as the man has not presented to you one whom he wishes you to consider a friend, but merely a workman whose relations to you will be simply of a business character. The carpenter may be equal to you in breeding and attainments, and under different circumstances, if introduced to you as a claimant for your social recognition, should be met with a hand-shake and the same consideration you would extend to any gentleman.

Suppose the person is a candidate for the position of your private secretary, confidential clerk, or, perhaps, a possible partner, your attitude toward him would be different from that of the former case. You are likely to be brought into close business relations with him, to exchange certain confidences, and, in some degree, to consider him as a personal friend; therefore he is entitled to your hand and a certain amount of cordiality on your first meeting.

Also, if you be Cræsus with nothing to recommend you but your decent morals and money, and are introduced to a great artist whom you wish to commission to paint you a picture, or a great writer whom you wish to write you an article, you should not only be very quick to extend your hand, but feel that the other has a perfect right to extend his first, and honors you by so doing. Genius is always entitled to deference; and money, even if it can buy the work of a great man, should remember its inferiority in his presence. The Florentine Duke, whose wealth set Michael Angelo an unworthy task, has reaped the scorn of centuries; while the great emperor, who stooped to pick up from the floor the brush which Titian had dropped, added to an immortal name one more laurel, which the ages love to keep ever green.

Letters of Introduction.—Much discrimination should be used in giving friendly letters of introduction. You should only give such a letter to a person with whom you are thoroughly acquainted. You must remember that you make yourself, in a way, responsible for the one thus introduced. You should also be careful not to take the liberty of addressing such a letter to any but a friend of long standing. You have no right to ask another to entertain, or even to extend the slightest courtesy to your friend, unless you can confidently count on his not only being willing, but glad to do so. You should also consider whether the two people thus brought together will be congenial to each other, else you may incur the displeasure of both.

Another thing to be considered, is whether the person addressed is in a position to be able to spend the time in showing the bearer the attention which he would wish to give. If not so situated, he is at liberty, after meeting the stranger kindly, to apologize for his lack of time; but this may be an uncomfortable thing for him to do, or he may make some con-

siderable sacrifice to avoid the necessity of so doing. Therefore, one should exercise discretion in making such demands upon very busy people and those whose pecuniary limitations will not allow them to give up their time to the entertainment of strangers. If you conclude to introduce a friend to another so situated, the circumstances of the latter should be explained to the bearer of the letter.

Business Letters of Introduction.—Where the card or letter pertains to business only, the person to whom it is addressed is in no way bound to extend any social courtesies to the bearer. He is obliged to meet the stranger politely and kindly, out of deference to the friend who has introduced him, and may go as much further as his inclination leads him, but is at liberty to draw the line at the door of his office, shop, or studio, if he wishes.

Delivering a Letter of Introduction.—A letter or card of introduction, if relating to business, may be delivered at once in person. If of a social nature, it should be enclosed with card and address and sent by messenger or post. If the stay in the city is to be very short, the bearer of such a letter may call and send up the letter with a card. If addressed to a lady, a gentleman may always take the latter course, in order to ascertain when she will be able to receive him.

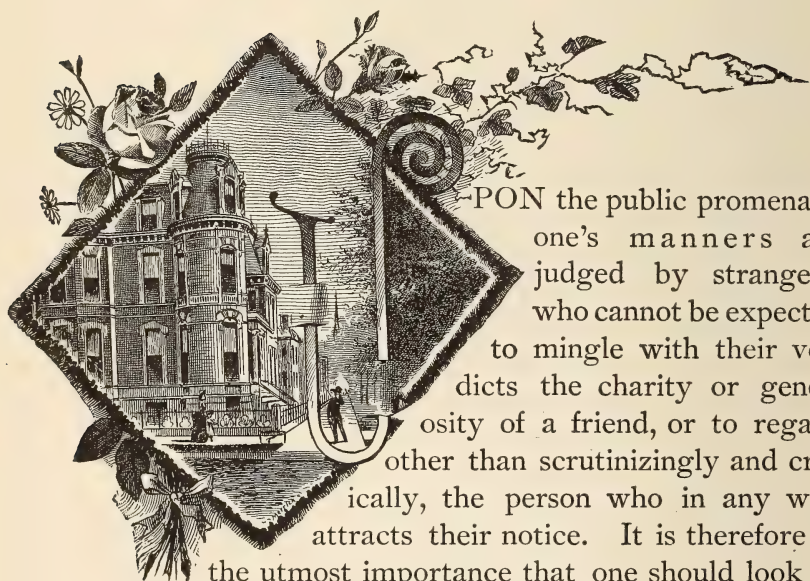
Obligations to the Bearer of a Letter of Introduction.—The receipt of a letter or card of introduction should be acknowledged by a gentleman in person within two or three days at the longest. If the recipient be a lady, she should immediately write, asking the gentleman to call, and naming the hour at which she will receive him. If both be ladies, it is imperative that the one to whom the letter is addressed should immediately call on the stranger. Where response in person is impossible, by reason of sickness or some other cause, an

explanation should be sent. Neglect to notice a letter of introduction is not only a slight to the stranger, but an insult to the friend who introduces him.

The new acquaintance may be invited to go to some place of amusement, to drive, to meet others of an evening, or to dine with the family. Here the civilities may cease, unless the host or hostess wishes to further extend them.



IN THE STREET.



UPON the public promenade one's manners are judged by strangers, who cannot be expected to mingle with their verdicts the charity or generosity of a friend, or to regard other than scrutinizingly and critically, the person who in any way attracts their notice. It is therefore of the utmost importance that one should look to his behavior under such circumstances.

The True Lady.—The true lady never intentionally attracts undue attention to herself by any extreme peculiarity of dress, manner or gait. She does not wear, on a marketing or shopping excursion, a dress suitable only for a dinner party; she does not talk across the street, or to any one in an upper window—unless, indeed, it be a very quiet, retired spot, and the occasion an unusual one; she affects none of the ungraceful, idiotic gaits, such as some unknown authority occasionally pronounces “fashionable,” and which, when she has distorted her walk into a kangaroo hop or a masculine



stride, she has suddenly to unlearn by hearing that something else has "come in."

She does not giggle, laugh or speak loudly, nor rush frantically up to her friends and kiss them at meeting or parting. She remembers that the cold, critical world is looking on, and that which would be perfectly fitting in her own drawing-room or on a sequestered country road, is not proper on the pavements of a crowded city street.

Who Bows First?—The old custom was that a lady should always bow first, but the later and more sensible one is that the one who first recognizes the other shall bow, whether it be the lady or the gentleman. The only exception to this is when a gentleman meets a lady on the street for the first time after being introduced to her. He will, in this instance, wait to be recognized.

Street Acquaintances.—It would be almost superfluous to add that a true lady never makes the acquaintance of strangers on the street, were it not that some young girls who, at other times, convey the impression of being ladies, have been known to do such things. It is a pity they could not know how much they lose, and how very dearly they pay for their "fun." Purity and dignity in a woman is "the immediate jewel" of her soul. The young lady who indulges in street flirtations should ask herself how she would feel if suddenly introduced in her friend's house to a gentleman before whom she had lowered herself by an attempt at flirtation in public. It is possible he might be the one whose respect she would especially value. Can she ever hope to regain it after having lost it in such a way?

In a Crowd.—If a gentleman and lady are walking in any public place, where, by reason of the crowd, they are com-

pelled to proceed singly, the gentleman should always precede his companion.

Intrusive Inquiries.—Do not ask a person whom you happen to meet, where he is going, what he is doing in that part of the city at that time of day, or what he has in the parcel which he carries. Inquisitiveness and intrusive curiosity are decided marks of ill-breeding.

Stopping to Talk.—When a gentleman meets a lady on the street, it is the privilege of the latter to pause to speak or go on as she sees fit. If the gentleman has anything which he wishes to say, he should not stop the lady, but turn and walk with her until he has finished what he wishes to say, and, when leaving, he raises his hat and bows politely.

Walking with a Lady.—A gentleman walking with a lady should, if the path be narrow, see that his companion has the smoothest or driest portion, taking the wet or rough part himself. It is scarcely necessary to give any gentleman a reason for this, but if one is required it is obviously this: the man is generally physically the stronger of the two, and his shoes and clothing are better adapted to "roughing it" than a woman's. He will also, if the street be crowded, place himself upon the side of the lady where he can best protect her from being jostled. The old custom of placing the lady on the inside of the walk is not now scrupulously observed, as, in turning, the gentleman was frequently obliged to change, and anything like punctiliousness and fussiness are always to be avoided.

A gentleman should relieve a lady of any parcel which she may be carrying.

A gentleman, accompanying a lady, should not carry his hands in his pockets, nor smoke. Neither of these things

may annoy her in the least, but they will show to others a lack of respect for her presence, and are, therefore discourtesies which no well-bred man will offer to a lady.

Offering the Arm to a Lady.—A gentleman, in the evening, always offers his arm to a lady whom he is escorting. In the day time, it is not customary, unless the parties are husband and wife. Of course there are exceptions to this rule, as in cases where the comfort or convenience of the lady may depend upon such assistance.

Keeping Step.—A gentleman, in the habit of taking very long steps, will try to moderate his stride when walking with a lady, and the latter in turn will adapt her pace as far as possible to his.

Answering Questions.—A gentleman will endeavor to answer courteously all inquiries from strangers, which are politely addressed to him. He should bear in mind that he may yet require of some unknown person the same service when himself in a strange city. If the inquirer be a lady, he should lift his hat when answering. When a policeman or uniformed official can be found, ladies should always go to such for information, rather than to strange gentlemen.

Staring.—No gentleman is ever guilty of boldly staring at a lady, whether from street corners, in front of hotels, or upon the promenade.

A Lady Walking with Two Gentlemen.—When two gentlemen are walking with a lady, they will place her between them, instead of both remaining on one side.

The Salutation.—A well-bred lady will neither be stiff, capricious nor demonstrative in her public recognition of gentlemen. In bowing, a slight smile is all that she accords her dearest friend upon the street; but her bitter foe must also be

served in the same way, if she bow at all. She has no right to make an exhibition of private pique in a public place, as the victim of such retaliation may be unjustly accused by spectators of more sins than those of which he is guilty. She should either bow politely or take no notice of the person she is passing.

These latter remarks apply as well to the gentleman. No matter how antagonistic his feelings may be to the lady who bows to him, his salutation must be as polite as to his particular friend, for the same reasons given above. He may not recall the face of the lady, but he must be sure to lift his hat politely and return the civility. A lady is sometimes very much changed in appearance by the transformation from evening dress to street attire, but even if he is quite sure that she has made a mistake, all the more should he return the bow, not to add to her mortification, should she discover her blunder.

No gentleman will take offence at the formal street recognition from a lady, who had at the last party treated him most graciously. If he wishes for more cordialty, he will seek it in her own home, where she is privileged to be gracious, and not in public, where she is obliged to put on a mantle of reserve.

How to Bow.—A gentleman in bowing should not act as if the burden of raising his hat were rather too much to ask of him, or as if it were an intolerable bore to be disposed of as soon as possible, and he wishes you had taken the other side of the street, or as if, like Beau Brummel with his tie, he wishes to distinguish himself by that particular brand of bow. The careless nod is as much to be avoided as the elaborate flourish which attracts the attention of every one on the block. Something near the "happy medium" is to raise the hat slightly to one side as the head is inclined, and neither evince haste or premeditated elaboration in the movement.

Joining a Lady.—A gentleman should not take the liberty of walking with a lady acquaintance, whom he happens to meet upon the street, unless he be a welcome visitor at her home.

Keeping an Engagement.—The friend who stops you while on your way to fulfill an engagement, will not consider it an impoliteness if you courteously acquaint him with the fact, and release yourself from the delay which a long talk might occasion.

Bowing to Your Friend's Friend.—If two or more gentlemen are walking together, and a lady bows to one of the number, all raise their hats at the same time. A gentleman, walking with a lady, bows to any lady or gentlemen friends whom she may recognize. If a gentleman is obliged to stop a friend who is accompanied by a stranger, he apologizes to the latter for so doing, and bows to him when leaving.

Civilities to Ladies.—

When a gentleman accompanies a lady who wishes to enter a store,

house, or room, he should hold the door open and allow her to go in



first. He will also extend the same civility to any strange lady who happens to be entering at the same time as himself.

Passing Pedestrians.—In passing people, the rule is to keep to the right. If you are a gentleman, walking alone, you may give the preferred side, whichever it be, to a lady, an aged person, or to any one carrying a heavy load. Never turn a corner at full speed, for fear of a collision.

Crossing the Street.—When it can be avoided, a lady should not run across a street to escape an approaching vehicle, as it is both dangerous and inelegant. If detained upon a crossing by several vehicles, it is better to stand still than to endeavor to dodge them and get across. In the first instance, the drivers will divine your intention and try to keep clear of you, in the second, you may be run over while they are seeking to avoid such a catastrophe. Of course, there are cases of reckless driving where only exceeding celerity will save the pedestrian; but such drivers in a crowded thoroughfare belong not in the consideration of etiquette, but in the strong grasp of the law, and the criminal court.

In the Street Car or Omnibus.—In all public conveyances, passengers should endeavor, as much as possible, to make room for new comers. No gentleman, unless ill, or feeble from age, will retain his seat while a lady stands. But a lady must not forget that a gentleman, in surrendering to her his seat, is doing her a favor, and that he should have her thanks, as he would for any less common courtesy. A lady may accept with propriety any little service from a strange gentleman, such as removing parcels on entering or leaving a public vehicle, closing an umbrella, or passing fans. A polite bow or simple "thank you" are the proper returns for such assistance.

Loud talking or heated discussions are likely to give the

participants therein an unpleasant amount of attention from the rest of the passengers.

A gentleman will not cross his legs, extend his feet, or plant his umbrella in the way of other passengers. Neither will he spread out a newspaper and hold it at arm's length, so that his neighbors on either side of him are extinguished behind elbows and reading matter. No man can read more than one column at a time profitably, and any newspaper can be folded so as to adapt itself to the exigencies of a crowded car with the greatest of ease and dispatch.

The Umbrella.—A gentleman walking with two ladies in a rain storm where there is but one umbrella, should give it



to his companions, and walk outside. When three people walk under one umbrella, the one in the centre is the only one

protected, the other two not only getting the rain, but the drippings of the umbrella in addition.

Precedence on the Stairs.—A gentleman should precede a lady going up a flight of stairs, and allow her to go first when descending.

Hack Fare.—A gentleman should never keep a lady waiting while he disputes with a hack-driver. If the man has over-charged, or is guilty of any other offense, quietly take his number, and report him to the proper authorities.

Shopping.—A lady, when asking for goods in a store or — as the English would say — a shop, will prefer her request in a polite manner, rather than in the authoritative “I want” such an article.

Do not take hold of a piece of goods which another person is examining; or if you have not time to wait until he or she has finished, politely apologize, and ask permission to examine it.

Do not interrupt acquaintances who are making purchases to ask their attention to your own, nor give your opinion regarding theirs unless it is asked.

To make sneering remarks respecting the goods, is discourteous to the salesman.

Do not indulge in a prolonged chat with a friend while the clerk stands waiting your commands. The latter class have some rights which we are bound to respect; and they are entitled to about the same share of consideration that other people expect, strange as this assertion may sound to some shoppers.

If it takes you a long time to decide as to a purchase, and others are waiting to be served, ask the salesman to attend to their wants while you are making up your mind.

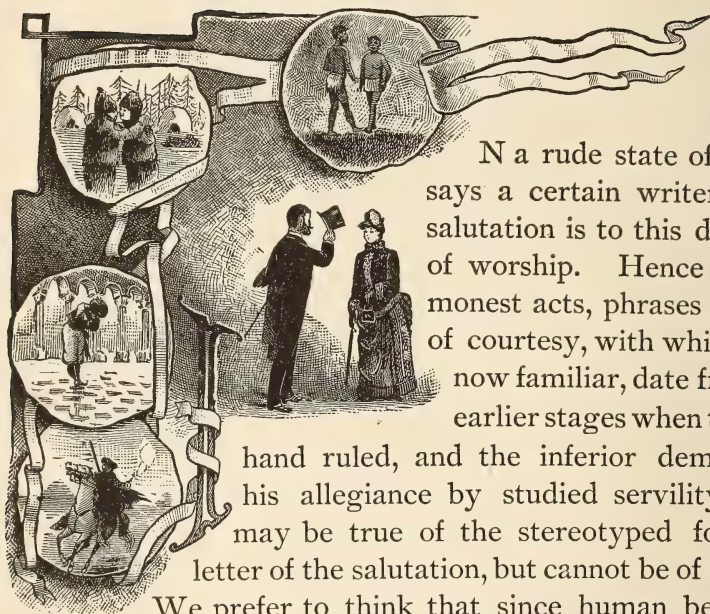
Do not whisper, or attract attention by loud talking or laughing. If the quality or price does not suit you, do not make many words over the fact, but go somewhere else.

If you are a salesman or a saleswoman, do not appear to know what the purchaser wants better than he does himself. Such intrusiveness is always distasteful, and leads customers to avoid you in the future. To blankly contradict an opinion regarding a shade or quality, especially if a lady be matching goods, and be possessed of ordinary eye-sight, is insulting; and to suggest that she can do better elsewhere, is an offense which she will be perfectly excusable in reporting to the proprietors.

Some people can be urged or wheedled by a clerk into buying things, but the latter should be pretty sure of his subject before he pursues this course to any extent, else he may disgust a possible purchaser so that he or she will flee in self-defense, and go somewhere else, where a decision can be made in peace.



SALUTATIONS.



IN a rude state of society," says a certain writer, "every salutation is to this day an act of worship. Hence the commonest acts, phrases and signs of courtesy, with which we are now familiar, date from those earlier stages when the strong

hand ruled, and the inferior demonstrated his allegiance by studied servility." This may be true of the stereotyped form,—the letter of the salutation, but cannot be of the spirit.

We prefer to think that since human beings first trod the earth, they instinctively felt the necessity of in some way acknowledging each other's presence, that the mere fact of eye meeting eye must have caused them to feel very much the same pleasurable sensation which we now experience in coming within the range of vision of a friend, and that the heart naturally set about inventing some graceful and fitting outward expression of this recognition. True, this has crystalized now into a mere formula, and empty enough it is sometimes, we all know, but, as Carlyle says: "What we call 'formulas' are not in their origin bad; they are indisputably good. Formula is method, habitude; found wherever man is found. Formulas fashion themselves as paths do, as beaten highways leading

toward some sacred, high object, whither many men are bent. Consider it: One man full of heartfelt, earnest impulse finds out a way of doing something—were it uttering his soul's reverence for the Highest, were it but of fitly saluting his fellow-man. An inventor was needed to do that, a poet; he has articulated the dim, struggling thought that dwelt in his own and many hearts." And so it is that though when we wave our hand to a friend, we may be imitating the ancient Romans, who, in reverence before the statues of their gods, stood solemnly moving the right hand to the lips and casting it, as if they had cast kisses, we are still recognizing our friend in the most fitting and graceful manner of which we have any knowledge; and though the heart go not with the form, still it is better to have some form than none.

Novel Salutations of Different Nations.—Each race and nationality has its own peculiar forms of greeting. Many of them seem odd and ungraceful to us, but it is quite likely ours would impress them in the same way. We all remember the remarks of the Shah of Persia, on looking at a ball-room full of whirling figures: "We do this much better in our country; we hire others to dance for us." No doubt the African whose idea of a cordial greeting is expressed by rubbing his toes gently against those of his friend, or the Laplander whose nose is laid affectionately against his neighbor's, would consider our forms of salutation decidedly inelegant. The stately Oriental, who seems always to have plenty of time on his hands, must needs greet his neighbor in the same slow, dignified manner in which he does everything else. He doesn't slap you on the shoulder, with the explosiveness of a fire-cracker, shout "Howdy!" and disappear, as do some of the inhabitants of this great and glorious republic; but if he be an Arab of the desert, he places his right hand impressively on

his breast, and bows low, as he repeats the sentence: "God grant you a happy morning," or, "If God wills it, you are well." If he is addressing a person of high rank, he bends nearly to the earth and kisses the hem of his garment. The Turk bows slowly with the arms folded and the head bent very low. The Hindoo nearly touches the ground with his face, to express his deference. The Chinese evince a mind on hospitable thoughts intent, for, after bowing low, they immediately ask, "Have you eaten?" Herodotus says that the Egyptians drop the hand upon the knee and solicitously inquire "How do you perspire?" No doubt in the dry, burning air of that desert land, perspiration was a real luxury, and naturally became a desirable condition. The ceremonious Spaniard salutes with, "God be with you," and, if you are a stranger, immediately places his house and all his worldly goods at your disposal. He entreats you to make his home your hotel, studio or office as you may require, but would be utterly dumbfounded if you were to take him at his word, and at heart does not possess one-tenth of the genuine hospitality of the blunt and inelegant American who says, "Come, take a snack with me." The Neapolitan in the land of cathedrals, piously exclaims, "Grow in holiness," and the Hungarian blesses you with "God keep you well," a beautiful salutation and fitting for any land or people. When the Pole leaves you he kisses you on the shoulder and says, "Be ever well." The Moors salute the Great Mogul by touching the earth with the right hand, then laying the hand upon the breast, next lifting it to the sky, and repeating these gestures three times with great rapidity. This same people have a startling and not altogether desirable mode of greeting a stranger. They ride toward him at full speed, and when at close range fire a pistol over his head. The effect of such a cordial demonstration toward a Texan cowboy might result in a speedy termination

of the friendship thus begun. There generally have to be two to carry on a friendship. The German asks, "How do you find yourself?" and, in parting says, "*Leben sie wohl*"—"Live well,"—while the Frenchman, with a low bow, says: "How do you carry yourself?" The Japanese rub both knees and draw in the breath in a long inhalation, like a deep sigh, before speaking. The longer the breath, the greater the degree of respect shown. The latter part of the ceremony is said to be due to their not wishing to pollute with their breath the air that the person they are greeting must breathe. The Englishman or American salutes with, "How do you do?" "Good morning," or "Good evening," accompanied by a cordial grasp of the hand, or simply a bow, as the inclination



or convenience may suggest; and he never forgets to raise his hat when he meets a lady.

An English physician in recounting his experience in a Persian harem, tells how the eldest lady met him with, "Salaam, Sahib; you are welcome. Tea, tea for the Sahib!" and at

parting, "Wallah,"—with a little laugh—"I have forgotten why we sent for you. Your footsteps, however, have been fortunate, for our hearts are no longer sad." He adds that they shook hands, and the lady gave him a beautiful bunch of narcissus as he left.

Antiquity of Certain Customs.—Shaking hands is said to date back to the ancient custom of adversaries, when treating of a truce, taking hold of the weapon hand to ensure against treachery.

The gentleman who removes his glove to take a lady's hand, is but perpetuating the custom of the knight whose iron gauntlet would indeed have been all too hard for the palm of the fair lady of the castle. Gentlemen now scarcely even remove the glove before shaking hands, contenting themselves with apologizing for its presence, or taking no notice of it whatever.

The common word, "Sir," which we now use in addressing all sorts and conditions of men, is derived from *seigneur*, *sieur*, and originally meant lord, king, ruler, and, in its patriarchal sense, father. "Sire," a title much affected by the ancient noble families of France, was also commonly used in addressing their kings.

"Madam" or "Madame" means "your exalted," or "your highness," and was originally applied only to ladies of the highest rank. "To bare the head was at first an act of submission to gods and rulers," and the very word, "salutation", is derived from "*salutatio*," the daily homage paid by a Roman client to his patron.

The Bow.—"The bow," says La Fontaine, "is a note drawn at sight; if you acknowledge it, you must immediately pay the full amount." One of the most positive and apparent indications of elegant or unpolished manners in a person is the way in which he bows. You remember how one day on the

promenade a friend saluted you in a way that made all your horizon rose-color, and your whole walk a benediction; and another day when one roused all the animosity and old Adam there was in you, and you became a veritable cynic looking for an honest man. We remember a courtly gentleman of the old school—"Lord keep his memory green,"—whose bow was a mingling of old time deference and of Utopia to come, and who invariably invested us with increased self-respect for a whole day afterwards. We also remember another person whose salute—if it could so be dignified—was such a mixture of *I-don't-want-to,-but-I-suppose-I-must*, and *you'll-take-that-for-a-bow,-or-have-nothing*, that "hatred, malice, and all uncharitableness," immediately took possession of us, and we spent part of the remainder of the walk reiterating to ourself how we would cut that individual the next time we saw him, and the rest of the time despising ourself for becoming so incensed over such a small matter.

To know how to bow well may seem a very unimportant thing, but some one will be sure to gauge your knowledge of society by the way in which you do it. Air and manner are more expressive than words. Says Whately: "Good manners are a part of good morals; and when form is too much neglected, true politeness suffers diminution." An English author has said: "You should never speak to an acquaintance without a smile in your eyes," which is a very good rule by which to go, in the expression of countenance proper to salutation in public places. Decidedly the pleased expression should not expand into a broad grin, nor the sense of propriety become so appalling as to stiffen one's countenance into an impassive, vacant exterior. If you must commit one extreme or the other, it is better to avoid the latter than the former, for in the first place you only make yourself ridiculous; in the second you may make an enemy. "Aspire to calm confidence

rather than loftiness in your manner of salutation," and never forget to add a flavor of cordiality to the greeting. It is perhaps useless to add that the bow should be prompt, and as soon as the eyes meet.

Between Gentlemen.—One gentleman bowing to another may touch the hat or make some gesture of the hand, but a careless nod is something which no gentleman allows himself to give, even in his most hurried moments.

In bowing to one much his elder or superior in position, a gentleman removes his hat. The body need not be bent in bowing, an

inclination of the head being sufficient. The truly

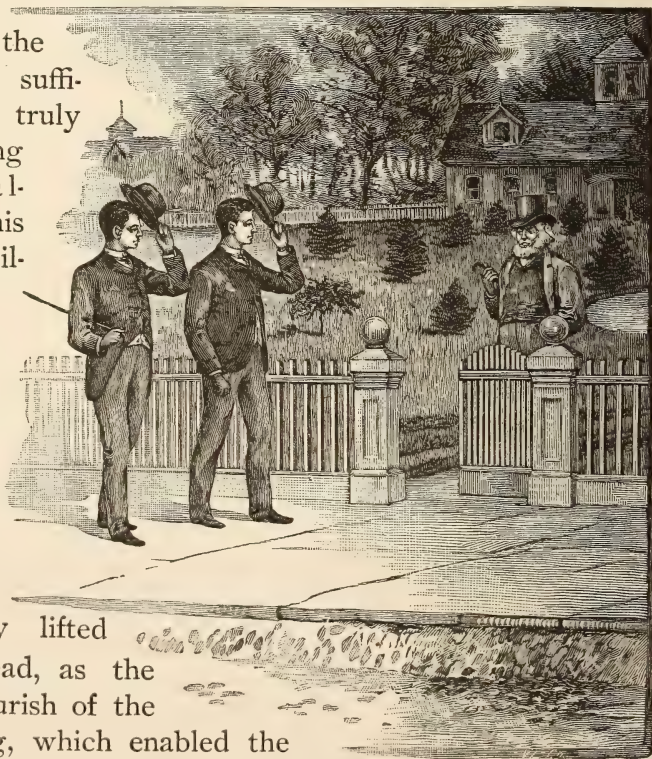
cultured young man will always lift his hat to the sil-

very-headed old gentleman with the same respect and courtesy he would show to a lady.

The hat is

only slightly lifted from the head, as the sweeping flourish of the head-covering, which enabled the

world to judge of the lining and of the make there, is now obsolete.



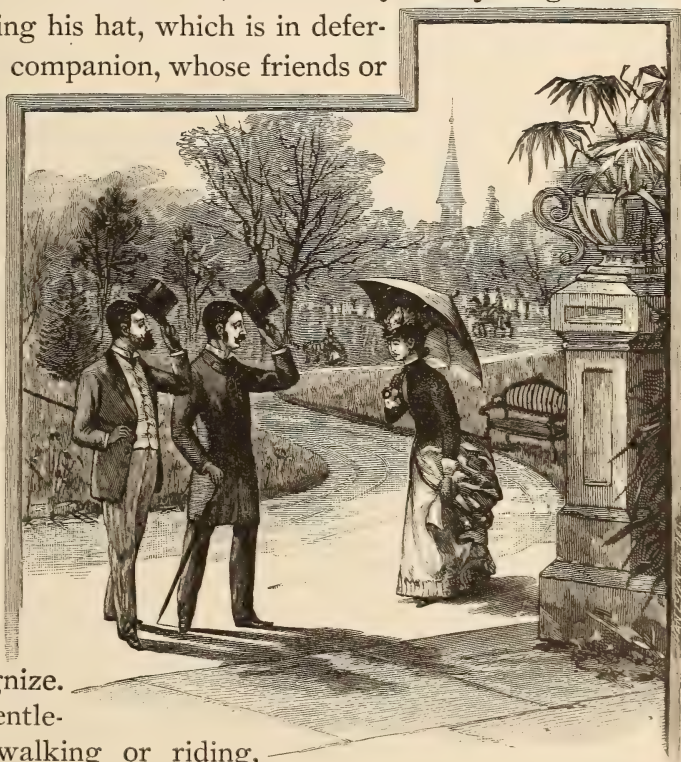
Always Return a Bow.—It is polite to return a bow, although you may not know the one bowing to you. Either the person knows you, and you do not at the moment remember him, or he has mistaken you for some one else. In either case he is entitled to civility as his intentions have been courteous.

Saluting a Lady.—A gentleman walking with a lady returns a bow made to her, whether by a lady or gentleman, always lifting his hat, which is in deference to his companion, whose friends or

acquaintances must be worthy of his respect, if they are of hers. If he is accompanying her across a drawing-room he also bows to any one whom she may recognize.

If two gentlemen are walking or riding, and one of them is recognized by a lady who happens to meet them, both should lift their hats.

A gentleman driving a spirited horse may sometimes require both hands to manage the reins, in which case he should bow



rather lower than usual to make up for his inability to raise his hat. A rider of a bicycle or spirited horse may possibly be in the same predicament, in which case a like course would be proper. Among American gentlemen it is quite customary to touch the hat with the whip by way of salute, but this is considered bad form by foreigners, and should never be indulged in while abroad.

Recognition of a Lady.—A gentleman lifts his hat in offering any kind of service to a lady whether she be a friend or entirely unknown to him. If he passes her fare in a street car, opens a door for her, or responds to an inquiry, he raises his hat respectfully at the moment of service not allowing his eyes to rest upon her. He also observes the same civility when making an apology. A true gentleman will not extend these courtesies to those who are young and charming, and be oblivious to the aged or ugly; he will remember that it is a tribute to womankind, and if there is in him any flavor of the fine old knightly nature, he will be sure to treat all alike. The high-bred man never forgets that "rank imposes obligation."

A gentleman must not "cut" a lady, as that is always conceded to be the latter's prerogative. If she so far forgets herself as not to deserve the title of "lady," it is possible a gentleman may be driven to this extreme alternative, but he will always rather avoid, as delicately as possible, the woman whom he has good and sufficient reasons for not recognizing.

In bowing to a lady, some men have lately acquired the awkward and absurd habit of clutching the hat and, by a sudden sliding movement, bringing it down in front of the face in a way that totally extinguishes the features and leads one to think they are trying to conceal a black eye or some other mortifying facial blemish. The hat should be raised with a slightly upward and side movement.

A Lady's Duty.—A lady should observe the same deference in saluting another who is much her elder that a young man does toward an aged man. Again, elderly people who have large circles of acquaintances sometimes confuse the faces of the younger portion of society with whom they have been brought in contact, and so wait for them to give the first sign of recognition. A lady should always bow to a gentleman to whom she has been introduced, unless she has good reasons for not doing so. She need no longer feel the necessity of bowing first, as was explained in the chapter on "Introductions," unless it be the first meeting after the introduction, in which case she should be very careful to recognize the gentleman, not waiting for him to bow, if she wishes to continue the acquaintance.

On the continent the gentleman always bows first, and although our manners are becoming familiar to Europeans, a German lady who took the initiative in bowing, would doubtless be considered forward by her own countrymen.

Shaking Hands.—One would just as soon shake a wilted cabbage leaf as a limp hand, or manipulate an old-fashioned churn, as to submit to the pump-handle movement common to some people in salutation. Then there is the man who grasps your hand with such a vise-like pressure that you are almost forced to exclaim, "let go," and another who forgets to let go, but continues to emphasize his remarks by unexpected jerks at your fingers. To anyone who has had experience with these different styles of hand-shaking, it is needless to say "don't."

A gentleman never attempts to shake hands with a lady unless she first offers her hand, except in cases where he is very much her senior and an old friend of the family, or greatly her superior in rank or distinction. A lady or gentleman always rises when giving the hand, unless illness compels

her or him to remain seated. As a rule the more public the place the less call there is for hand-shaking. But if there be special reasons for so doing, as in the instance of one gentleman bringing up another with the remark, "I have long wanted you to know my friend Mr. Brown," or if Mr. Brown happens to bring a letter of introduction, then the hand-shake should never be omitted, and it should be a cordial one, too.

The mistress of the house should offer her hand to her invited guests, and to any stranger brought to her house by a friend.

Where an introduction is simply for dancing, hand-shaking is omitted.

A Beautiful Custom.—In France the gentleman who happens to be passing a doorway when the dead is being carried forth, or pauses for a funeral *cortége* in a quiet street, invariably uncovers his head with respectful deference. This custom is also becoming general in our own country, and is but a fitting and delicate recognition of the sorrow that sooner or later comes to all humanity.

The Kiss.—This expression of affection, so sacred to lovers, friends and relatives, is never by refined people paraded in public. The habit affected by some ladies of kissing on the streets, or whenever they may happen to meet, is considered vulgar by the most elegant mannered.

The Kiss of Respect.—It is customary in Europe for gentlemen to kiss the hand of a lady at meeting or parting, as a mark of esteem or respect. This graceful and courtly salutation is however now quite obsolete in America.

RIDING AND DRIVING.



ONE of the most delightful and health-giving of amusements is horseback riding, and the fact that it seems, every day, to be becoming more and more popular, will be hailed with pleasure by all who enjoy this exhilarating exercise. The rules which govern the etiquette of riding are not only very elaborate, but are exceedingly important.

Learn How to Ride.—In almost all cities there are riding-schools; but where no such advantage can be had, there will surely be found some one who rides well, and can be prevailed on to give a beginner a few hints. One will scarcely care to appear in public on horseback until he or she understands the first requirements of graceful riding, and can seem to be at ease. One of the first things to learn is to sit erect and in the middle of the saddle. Ladies are apt to lean to one side or the other. A line which would exactly cut the horse in two at the backbone, should also divide the rider in the same way, should one sketch a rear view of a lady upon horseback.

The Duty of a Gentleman as Escort.—The first duty of a gentleman, who intends riding with a lady, is to see that her

horse is in good condition and one that can be easily managed. He must examine the saddle and bridle, and be careful that they are perfectly secure, as it is best to trust nothing so important to the stable-man, without personal supervision. He must be sure to be punctual in keeping the appointment, as a lady should not be kept waiting. He should see that she is seated comfortably in her saddle before he, himself, mounts, and should place his horse at the right of hers.

Helping a Lady to Mount.—The lady should stand at the left side of the horse, and as close to it as possible, with her skirts gathered in her left-hand, her right-hand upon the pommel, and her face toward the horse's head. The gentleman should stand facing the lady, at the horse's shoulder, and, stooping, hold his hand so that she can place her foot in it. The gentleman then gently lifts her foot as she springs, so as to aid her in gaining the saddle. He then puts her foot in the stirrup, arranges the skirt of her habit, and gives her the reins and the whip.

Accompanying Ladies.—When a gentleman is riding with two or more ladies, his position is still at the right, unless one of them requests his presence near her, which she will not do unless some assistance is needed. It is the lady's privilege to decide the pace at which to ride. A gentleman will never urge her to a faster gait than she feels inclined to undertake, but will adapt the speed of his horse to that of hers.

Helping a Lady to Alight.—The gentleman must always dismount first and place himself at the disposal of his companion. She first frees her knee from the pommel, and is careful to see that her habit is entirely disengaged. He then takes her left-hand in his right, and places his left-hand as a step for her foot. He then slowly lowers his hand, allowing

her to gently reach the ground. A lady should never spring from the saddle. The voluminous drapery which custom compels her to wear when riding, is liable to catch upon some projection, and a serious accident may be the consequence.



Meeting a Lady.—If a gentleman, riding alone, meet a lady with whom he wishes to enter into conversation, he should alight, and remain on foot while talking with her.

Driving,—the Best Seat.—The most desirable seat in a double carriage is the one facing the horses, and gentlemen should always give that seat to the ladies. When only one lady and one gentleman are riding in a two-seated carriage, the gentleman should sit opposite the lady unless she invites him to sit beside her. The place of honor is the right-hand seat, facing the horses, and this is also the seat of the hostess, which she is expected to retain. Should she not be driving, she should offer her place to the oldest or most distinguished lady who is to accompany her.

Entering a Carriage.—A person should always enter a carriage with her back to the seat, and thus avoid the necessity of turning around. It is best to be as expeditious as possible, and not to seem fussy and particular about settling oneself.

A gentleman should be careful not to trample upon or crush a lady's dress.

Duties of a Gentleman.—In helping a lady to enter a carriage, a gentleman should see that her dress does not brush against a muddy wheel, or hang outside when she is seated. He should provide a lap-robe to protect her from the dust or flying slush, and see that it is well tucked in. He should also hand to her, before taking his seat, her parasol, fan, or whatever small belongings she may have, and see that she is comfortable.

A gentleman must alight first from a carriage, even if he has to pass before a lady in order to do so.

Whenever a lady has occasion to leave a carriage, the gentleman accompanying her must alight and help her out, and when she wishes to resume her seat, he must again alight and assist her to do so.

Keep to the Right.—The rule of the road is always, in meeting or passing a vehicle, to keep to the right.

Trust Your Driver.—Nothing so annoys a person who is holding the reins as to have a companion imply or express any distrust of his ability to manage them successfully. The individual who is in continual fear of being upset or run away with, is not likely to be often asked for the pleasure of his or her company. If you discover that your driver is decidedly incompetent or reckless, you may suggest some improvement in his methods, apologizing for so doing. If you find that he does not improve, you should, in future, refuse all invitations to trust yourself to his tender mercies, rather than go with any hopes of reforming him.

Dress for Driving.—A lady may wear what she pleases in a close carriage, but not in an open one, or on top of a coach. If, on the latter, or in an open vehicle, she insist on wearing an elaborate toilette of pink, yellow, or cream-white satin, she must expect to see staring eyes, and hear unpleasant remarks. A lady is very apt to pity or despise the poor girl perched up in cotton velvet and spangles on the top of a gilded chariot in a circus street-procession. But, O most marvellous inconsistency, she is quite ready the next moment to place herself on the top of a coach, arrayed in quite as conspicuous, though better materials, and to become the centre of interest to the same open-mouthed, vulgar mob. It is strange that a woman of refinement, who would not, for a moment, be seen on the street in a dinner or ball costume, can imagine that the same dress can be less conspicuous when viewed from the top of a coach, where all the accompaniments are calculated to attract attention. It is to be hoped that American ladies who have heretofore dressed in this fashion, may take note of the fact that the pretty and sensible Princess of Wales appears in

navy-blue flannel, or some dark-tinted cloth, when she goes upon a coaching excursion; and that her ideas of taste and "good form" may be implicitly relied on.

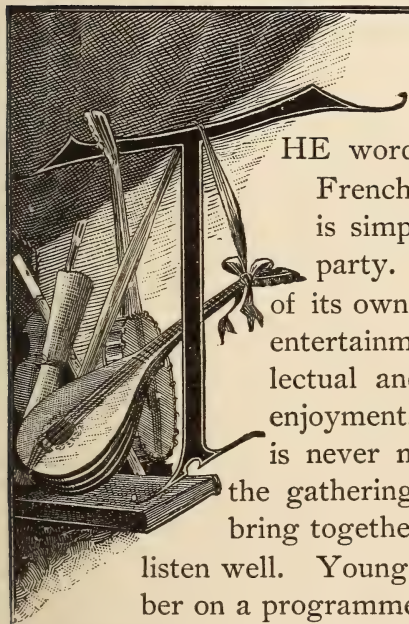
Delicately tinted dresses of silk or satin are in no way fitted to stand the sun, dust, or possible showers, incidental to a coaching trip. The most expensive creation of Worth or Pingat is apt to look the worse for wear before the excursion is over. Wraps look out of place with such toilettes, and if the breeze blows freshly, the fair wearer has to face the possibilities of pneumonia, rheumatism, and all the other ills that come from exposure. A lady should remember that her dress can not be considered elegant if it is unsuitable to the occasion.



SOIRÉES, MATINÉES AND MUSICALS.

"Pleasures, or wrong or rightly understood,
Our greatest evil, or our greatest good."

—Pope.



THE word, *soirée*, is probably from the French *soir*, the term for evening, and is simply another name for an evening party. Still, it has a distinctive flavor of its own, and, to the initiated, means an entertainment to which the cultured, intellectual and truly refined resort for real enjoyment. Dancing is not excluded, but is never made the chief end and aim of the gathering. To have a *soirée*, one must bring together people who can either talk or listen well. Young people who dance every number on a programme and are happy only when they are dancing, are not the ones to ask to a *soirée*. Women whose stock of conversation is entirely comprised in dress and the servant-girl misery, or men who can think of nothing so interesting as the rise in wheat or the export of iron, are not desirable at such a party. People of ready wit, bright and original minds, and those who have an interest in literature, ethics, art or metaphysics, are the ones to ask to a *soirée*. The society woman, in the best acceptance of the term, which

means a person of attractive, graceful manners, tact, education, broad information and good conversational powers, is the one to lead and organize these charming *coteries*. Such women, in every age, have attracted to their homes the celebrated people of their time.

Still, one not possessed of all these virtues may have, instead, some great and conspicuous talent, or the rare gift of genius, and, though his eccentricities be many, he will draw interesting people to him.

Given, then, some literary, professional and society people, artists and *dilettanté*, and, supposing them to be socially inclined, you have the materials from which to arrange a successful *soirée*.

There may be music, recitations, readings, dancing and conversation, and some light refreshments, such as sandwiches and coffee, or ices and cake, served *en buffet*, as at receptions, or handed round. If the latter way is chosen, small tables, on which to set the cup or plate, are convenient.

There need not be wealth or magnificent surroundings in order to give a successful party of this kind; indeed, the Misses Berry, who entertained the most illustrious men of their time, lived very unfashionably; and Madam Mole's furniture is described as exceedingly shabby, and the lighting anything but good.

Money can procure delightful and congenial surroundings, but there are still, be it said for the consolation of those of limited means, some things in the social life it cannot accomplish. The woman whose mansion is an oriental dream of luxury, and on whose ball-nights perfumes and music float from walls of flowers, like a veritable fairy-land, may remain forever powerless to charm under her roof the men and women who are the admiration of two hemispheres, and who willingly flock to the shabby parlor of a Miss Berry.

Let it not be thought that a lion is a necessity for a soirée. On the contrary, one may live in a small town, a thousand miles from a celebrity of any sort, and by attracting the brightest, the cleverest, and the best from among those around her, still be able to give a soirée, in the truest sense of the term.

Invitations.—Invitations may be issued from a week to two weeks in advance. These may be expressed in various ways. One form, now in favor, is the following:

Mrs. Loring Braith

requests the pleasure of your company

on Friday evening, March tenth.

DRAMATIC READINGS.

75 PARK SQUARE.

The word, or words, in the lower left-hand corner will express the nature of the entertainment. Sometimes, *conversazione, musicale*, recitations, readings from Dickens, or recitations from Shakespeare, is the term or phrase used.

If at short notice, or a very informal affair, a friendly note, such as any lady will know how to write, is sufficient. When programmes are provided, one should be enclosed with the invitation.

Shall We Answer?—Some authorities say, answer all invitations; others, that to entertainments of this character, a response is not necessary. Our own opinion is, that when one is certain that he can not be present, there is no doubt that a note of regret should be sent. This will explain his absence to the hostess, and assures her that he acknowledges her courtesy. An acceptance is not strictly required, but where one prefers to send such a note, he may do so, being sure that it will meet with the approval of the lady of the house.

The Guest at the Soirée.—The guest should come early. If a lady, she should not keep on her bonnet, and should wear a party toilette. She will be guided in the matter of dress, somewhat, by the nature of the invitation. If she has ten days or two weeks notice, and is led to think that the party will be a large or ceremonious affair, she should make a more elaborate toilette than for one less formal.

Gentlemen should also be guided in the same way, and should wear a dress-suit, unless in circles where great informality prevails. In New York or Europe, a dress-coat would be proper at any such evening entertainment.

Matinées.—A *matinée*, which originally meant an entertainment taking place in the morning, is now understood as occurring at about any time before evening. We generally consider the term as especially applying to afternoon performances of plays, operas, etc., but in society it has another meaning, and signifies an informal lunch, with conversation, music or readings, from two till four o'clock. It has much the nature of a reception, only it is earlier. The hours during which it is held, render it very convenient for those who have engagements for a drive, a five o'clock tea, or a dinner. Ladies who wish to secure gentlemen for their *matinées*, generally give out their invitations for some national holiday, such as Washington's birthday or decoration day, when the man of business is released from his toil, and able to be present. The tempting bait of a great name in letters, science, or art, is sure to draw together people of brilliant attainments; and fortunate is the woman who can secure a noted artist, author or clergyman, in whose honor to give her entertainment. A lady who invited guests to meet Dean Stanley, afterward remarked that she particularly enjoyed her own *matinée*, because, through this celebrated foreigner, she

for the first time induced New York's most distinguished clergy to accept her invitations.

A lady may attract to her *matinées* other ladies of the fashionable circle, but she can not always be sure of the men and women of serious pursuits or exceptional minds, unless they are assured of meeting others with whom they have something in common.

As at *soirées*, music, either vocal or instrumental, readings or recitations may add to the pleasure of the occasion.

Dancing is sometimes indulged in, and a lady occasionally adds to her invitations the words, *matinée dansante*; but this is not in general favor, as the assembly, unless on a holiday, is likely to be nearly all ladies, and dancing seems more appropriate for a later hour.

Refreshments.—Refreshments are served in the same manner as at receptions, and as they are offered at an hour when they may take the place of the regular lunch, it is proper that they should be substantial. Game, *bouillon*, salad, etc., are nearly always found on such tables.

Matinée Dress.—Ladies wear reception or visiting toilettes, and bonnets are not usually seen. Gentlemen's dress is the same as for day receptions.

Musicales.—*Musicales* or musicals, if held in the day-time, are the same as *matinée* musicals, and, if in the evening, *soirée* musicals. Dress and refreshments follow the same order, and if the word *soirée* or *matinée* does not appear with the word musical, it is understood to be the same.

The lady who intends to make music the principal feature of the entertainment, should see that a programme is systematically arranged, so that the performers can understand when and where they are to be called upon. If programmes are

printed or engraved, each of the guests should be provided with one. If these can be gotten ready before invitations are issued, one should be enclosed to each recipient.

When singers or musicians give their services, the host or hostess is expected to send a carriage for them.

The hostess should see that a lady performer has an escort to lead her to the piano, and to turn the leaves of music.

After the programme is finished, refreshments may be brought in and passed to the guests, instead of being served *en buffet*, if preferred.

Guests at a musical will remember that it is decidedly impolite to talk or whisper, or be otherwise than quiet and attentive, while a selection is being rendered.

Lawn Parties.—Nothing can be more delightful than a garden-party, if the hostess has tact and the weather is propitious. The out-door sense of freedom, the games, and the various objects in nature which suggest conversation and amusement, are all elements of pleasure not to be found under a roof.

“A garden-party may be described as a full dress, out-door, five-o’clock tea,” says the author of “The London Season”; but, being disposed to take a melancholy view of such festivities, he goes on to say that “no Englishman is really at his ease at an out-door entertainment, in the daytime, that is unconnected with any sport. At a garden-party the least shy man has a sense of being placed *en évidence* in his best clothes, in the light of the sun. * * * The only persons who really enjoy these *fêtes* are ‘frisky matrons’ and engaged couples.” But he adds: “In spite of the melancholy that prevails at a garden-party, it is a pretty sight on a fine afternoon, and a foreigner attending one at Holland House, for instance, would probably rank it as the pleasantest entertainment that the



season affords. The bright dresses moving in the picturesque garden, the old house in the background, and the old associations behind it, produce a brighter and more lasting impression on the mind than the hurry and glitter of most of our 'fashionable arrangements.'"

Invitations to a Garden-Party.—When the party is given at a country house to which the majority of the guests will have to go by rail or some public conveyance, a card should be enclosed, stating the arrangements made for meeting guests by train. Invitations should be engraved or printed on plain note-paper in this, or a similar form:

Mr. and Mrs. Wesley Gordon

request the pleasure of

Mr. and Mrs. Edgar Bartle's

company on Wednesday, July tenth, at four o'clock.

GARDEN-PARTY.

CARLETON, MASSACHUSETTS.

The enclosed card may be worded in this form:

Carriages will meet the 3.20 train from East Branch Station.

If still more explicit directions are necessary, they should be given.

These invitations are often sent two weeks in advance. When this is the case, the state of the clouds can not be predicted, as the weather bureau only supplies us with indications two or three days in advance, and arrangements must be made for entertaining within doors, should there be rain.

Preparations, In and Out Doors.—As many out-door games as possible should be provided. If there is lawn-tennis, the ground should be in order; if archery, the implements

ready; and if croquet, the set should be in place or ready to hand. Sometimes, ball playing and races are among the amusements, and a floor is often laid for dancing. A band of musicians to discourse harmony, grave and gay, is a great addition to the festivities.

For those who are afraid of any possible dampness, rugs should be laid upon the grass, and plenty of chairs be placed on the piazza.

Refreshments are often served in a marquee, or large tent, the guests going within to partake, or allowing servants to serve them outside.

Some hostesses, especially those at Newport, serve refreshments in the house, making much the same arrangements as for an afternoon tea. Guests, after becoming weary of strolling through the grounds, dancing, or indulging in other amusements, can then seek the house for rest and refreshment. Cold game, sandwiches, *pâte de foie gras*, lobster salad and, sometimes, hot dishes, are served. For beverages, there may be tea, coffee, or wine.

For out-door serving, all dishes should be cold. Game, salads, ham, tongue, *pâte de foie gras*, jellies, ices, cakes, champagne and punch are the usual things offered. It is best to have a cup of hot tea ready at the house for those who may feel the need of it.

Servants should be taught to be especially neat and careful at these parties. Plates, knives, forks and spoons should not be allowed to lie around on the grass, but should be instantly removed in baskets, provided for that purpose. Napkins should be plentiful, and fruit, which is always desirable at such entertainments, should be of the best quality.

In passing lemonade, tea, punch, or strawberries and cream, servants should use great care, as a very little of these com-

pounds, spilled upon a pretty costume, is enough to spoil it and the day for the wearer.

Tables at which guests may sit are not easily provided for a large party, but small tables can be placed at convenient intervals, where plates and cups can be left.

Ladies seldom use their choice china or glass at these entertainments, and frequently rely on the caterer for all the necessary furnishing.

Separate tables for gentlemen are sometimes provided with Madeira, sherry, soda-water and Apollinaris water. Gentlemen help themselves, but servants should be in attendance to remove wine-glasses, tumblers and goblets, as they are used, and to replenish decanters and pitchers. Glasses of wine are carried on trays, by servants, to ladies in different parts of the grounds.

A lady may ask for an invitation for a friend to a garden-party, but should not feel that any disrespect is meant to herself, if her request be not granted. Sometimes a hostess has reasons for such a denial that she cannot explain.

Dressing for a Garden-Party.—Bonnets or hats are always worn at a garden-party. The dress should be of walking length, and may be of silk, lawn, crêpe, grenadine, wool, or any material suitable for a pretty out-door toilette. Light or delicate tints are preferable to anything in the least sombre, as the ladies' gowns are valuable accessories to the picturesque and festal character of such a gathering.

The hostess wears her hat or bonnet, and receives out on the lawn.

Carriages generally drive up to the door, and ladies go to a room provided for them, where they leave wraps and arrange toilettes before paying respects to the hostess.

Balls.—When a ball is given at a private house which has no regular ball-room, canvas or linen is usually stretched over the carpet, nearly all furniture is removed, and growing plants and flowers are tastefully arranged in every favorable situation.

An awning and carpet is stretched from the curb-stone to the vestibule. A servant is in attendance to open carriages and number them; another servant opens the door of the house without waiting for the bell to ring, and directs guests to their dressing-rooms. Here they are met by attendants, who assist in adjusting their toilettes.

The Supper-room.—The supper-room is opened about twelve o'clock, and an elegant and substantial *menu* is usually provided. The table should be handsomely set with flowers, fruit, candelabra, silver and glass. There should be an abundance of hot oysters, in various styles, boned turkey, salmon, *pâtes*, salads and jellies. With this arrangement, there is frequently a tea-room open all the evening, where *bouillon*, tea, coffee, sandwiches or macaroons are to be found. A large bowl of iced lemonade should always be provided.

Another method is to have the supper-room open the entire evening, where the guests can go at any time, as at a reception. When this is done the tea-room is dispensed with.

When the first arrangement is observed and supper is announced, the host leads the way with the oldest or most distinguished lady present. If there be a very celebrated man in the company, the hostess will go in last, with him; but, as a general thing, she will prefer to see that all her guests are first served, and will take the opportunity, while supper is in progress, of looking about to see that all are provided for, and that there are no neglected or unhappy ones.

The Smoking-room.—A smoking-room is often set apart for the gentlemen. When this is done, they should never smoke in the dressing-room.

In the Ball-room.—The ball-room should be well lighted, well ventilated, and decorated with flowers. There should be plenty of seats around the rooms, next the walls, for the elderly people, mammas and chaperons.

“A great draw-back to balls in America,” says Mrs. Sherwood, “is the lack of conveniences for those who wish to remain seated. In Europe, where the elderly are first considered, seats are placed around the room, somewhat high, for the chaperons, and at their feet sit the *débutantes*. These red-covered sofas, in two tiers, as it were, are brought in by the upholsterer (as we hire chairs for the crowded *musicales* or readings, so common in large cities), and are very convenient. A row of well-dressed ladies, in velvet, brocade and diamonds, some with white hair, certainly forms a distinguished background for those who sit at their feet.”

At public balls, there should be a committee of ladies to receive. There should also be ushers, managers and stewards. The receiving committee should especially see that ladies who are strangers in the city are introduced and properly entertained.

The Lady Guest.—A lady should not forget her ball-room engagements, neither should she refuse one gentleman and accept another for the same dance. She certainly has the privilege of declining to dance, but, in that case, she should remain seated until the next number.

A lady is bound to accept the arm of the first gentleman who asks to escort her to supper.

It is not exactly good taste for a young lady to dance every time.

A young chaperon should not dance while her charge remains seated.

A popular lady will never mention to one less favored, the number of times she has danced.

A lady should remember that the usual hour for departure is not later than three o'clock.

She should not criticise any one's manner of dancing.

She should not call upon a gentleman, who is not her escort, to serve her at supper; but, if she find herself neglected, must ask a waiter for what she wishes.

She should not allow a gentleman to see her to her carriage, unless he has first donned hat and overcoat.

She should not cross a crowded ball-room unattended. If she finds herself accidentally alone, she may ask any gentleman at a private ball, whether acquainted or not, to take her to her mother or chaperon.

The Chaperon.—The mother should, if possible, go with her daughter to a ball. If this is impossible, the father, or a chaperon of suitable age, should accompany the young lady. Any place in which the mothers feel in the way, is not a good place for the daughters. If the hostess has not room for the chaperons or parents, she should give two balls instead of one, and have fewer people at each. If the young lady's mother is not invited, then the daughter should not accept the invitation. Society which does not recognize the middle-aged or elderly, is a very poor sort of society.

The Gentleman Guest.—A gentleman sometimes accompanies a chaperon and two or three other ladies. In going up the stairs, he precedes the ladies; also in coming down. The latter exception to the general rule is necessary on account of trains. He should be ready, in the upper hall, to escort the lady when she emerges from her dressing-room. On entering

the ball-room, the lady precedes the gentleman by a step or two, if she does not retain his arm, which is no longer customary. Of course, the first duty is to greet the hostess, who stands in a position conveniently near the door. The gentleman always dances first with the lady he escorts, but, afterward, is at liberty to make engagements with other ladies. He should see that his companion is not neglected, and should introduce partners to her. He should also escort her to supper if she has made no other engagement, should leave when she wishes to go, and should call within two days after the entertainment.

As soon as the dance is finished, the gentleman returns the lady to the care of her mother or lady friend. He may linger there if he wishes to converse with her, but can not, with strict propriety, detain her elsewhere.

A gentleman may ask ladies to supper, if he happen to be talking to them when supper is announced. But if he has accompanied a lady to the ball, his first duty is to her, and he should be sure that she has an escort before he offers his services to others. No gentleman takes a lady to supper without also inviting her chaperon.

In the supper-room, the escort sees that the ladies he attends are well served before he supplies himself.

Gentlemen who find few ladies with whom they are acquainted, in the ball-room, go to the hostess and ask to be presented to ladies who dance. As the hostess, when receiving, cannot leave her position, she usually asks two or three friends to assist her, and one of these she gladly deposes to find partners for them. A hostess is always distressed at an array of "wall-flowers"; she cannot endure to think that any one is having a stupid time, and very attractive girls, who are neither well known nor exceptionally pretty, are often neglected by gentlemen, in the mad rush for favor from the society

belle. A truly well-bred man will endeavor to be of use to his hostess. He will go to her and ask to be introduced to ladies without partners. The more popular and well-known he may be, the more will his politeness be appreciated by the lady of the house, who will realize that he has denied himself the pleasure of dancing with his particular favorites, to be of service to her. Gentlemen are not always so considerate in these matters as they should be.

At a private ball, a gentleman may attend a lady to a carriage, bring her refreshments, or offer any other little attention which he sees she is in need of, without an introduction.

After the gentleman has entered and paid his respects to his hostess and her daughters, he should next find the master of the house, and if unknown to him, should ask to be presented.

It is not necessary, on leaving, (as it is at smaller entertainments) to bid the host and hostess good-by.

A gentleman who is not accompanied by a lady should dance first with the young ladies of the house.

A gentleman should never attempt to step over a lady's train; he should go around it.

Ball Dress.—A ball requires the most formal and elaborate of evening dress. Young ladies of slender figures usually wear a light, diaphanous material, though all sorts of beautiful fabrics are admissible. The thinner and lighter the dress, however, the less fatiguing it will be found. The mothers and chaperons wear velvets, satins and brocades. Jewels are in order, and flowers are worn and carried. The bouquet and fan are usually carried in the right-hand, which rests on the arm of the escort; this leaves the left-hand free to manage the train, which is often quite necessary in crowds. Ball dresses without trains have lately come into favor, and are certainly more convenient for dancing.

The gentleman wears full dress, and light, delicately tinted, kid gloves. Gloves are necessary at any gathering where there is to be dancing.

How Many Shall We Invite?—The hostess should be careful not to over-crowd her rooms. A crush is an infliction, and to most people a positive horror. Where comfort is only to be found on the staircase, which becomes a refuge for a few, stranded out of the “madding crowd,” it is evident there are some present who should not have been invited. One is usually safe in inviting about one-fourth more people than can easily be accommodated, as about that proportion may be expected to send regrets.

A London authority defines a ball as “an assemblage for dancing, of not less than seventy-five persons.”

Invitations.—A lady never designates her entertainment in the invitation as a “ball,” the word, “dancing,” usually indicating the nature of the gathering.

The following form is the one most in use:

Mrs. Samuel Seldon

requests the pleasure of your company

on Thursday evening, November fifth,

at nine o'clock.

DANCING.

When the ball is to be given at Delmonico's, it is worded

Mr. and Mrs. Seldon

request the pleasure of your company

Thursday evening, November fifth,

at nine o'clock.

DELMONICO'S.

If the ball is given for a young *débutante*, her card is sometimes enclosed.

In case the invitation is to a stranger, it is polite to enclose the card of the host, if to a gentleman, and that of both host and hostess, if to a married pair.

Acceptances and Regrets.—Answers should be sent within two days after receiving an invitation, and may be in this form:

Mr. and Mrs. Edward Fairday

*accept, with much pleasure, (or regret exceedingly that, owing to
serious illness in the family, they are unable to accept)*

Mrs. Samuel Seldon's

kind invitation for November fifth.

25 BRUNSWICK SQUARE.

Calls After the Ball.—All who have received invitations should call on the hostess within ten days or two weeks after the ball. If the lady has a regular reception day, a call should be made on that day. Sometimes, when a lady has no particular day for receiving, she encloses a card with her invitation, naming some special day or days when she will be at home. If it is impossible to make a call, a card should be left at the door.

A Few Suggestions.—If you don't dance, don't go to a ball unless in the capacity of chaperon.

If you are a gentleman, don't exasperate your hostess by posing against mantels and door-ways, and saying, "No, thanks, I don't dance," when asked by her if she may find you a partner.

When there is plenty of conservatory room, the man who does not dance may be of some use, otherwise he is not. Be sure to dance with the ladies of the house. At a ball, do not dance more than twice with the same lady.

The German.—No one will think of giving a “German” unless well informed as to the numerous formulas and accessories, which are scarcely within the province of this book to explain. But, granted that the figures of the dance, and the nature of favors, etc., are understood, the first thing for the hostess to think of, is the selection of a leader.

Some society gentlemen become quite noted in their own circles for superior abilities in this line, and it should only be to one who is thoroughly competent that the hostess entrusts this office, for almost the entire success of the affair depends upon the capabilities of the leader.

Favors should be chosen with taste, and anything like ostentation should be avoided.

The hostess should see to it that ladies who are not so attractive as others, and are not often “favored,” are brought to the notice of partners and not suffered to remain sitting. A hostess of tact can manage this so adroitly as not to allow the lady in question to know that she has been neglected.

Generally, waltzes occupy the first part of the evening, and the “German” begins after supper.

The dress is the same as that worn at a ball, and all other arrangements, supper, attendance, etc., are the same.

Invitations to the German.—The same form as that used for a ball is proper, with the words, “The German,” and the hour it is to commence, engraved or written in the lower left-hand corner, in place of the word, “Dancing.”

Less formal “Germans” are given by clubs or *coteries*, who meet at different houses to practice the figures.

The invitations for such gatherings should be issued in the name of the young lady's mother, in this form:

Mrs. John Brown

*requests the pleasure of your company at a
meeting of the "German,"*

Friday evening, October eighth,

at nine o'clock.

Calls.—Those who have received invitations should call upon the hostess within ten days, or on the first reception day, after the event.

Parties.—Parties are understood to be less formal than balls. They do not call for such elaborate arrangements or dressing as the latter, and are not exclusively devoted to dancing.

Conversation, music, etc., may occupy the earlier part of the evening. The dancing seldom begins until after supper.

One o'clock is usually the latest hour for departure.

Party Invitations.—The invitation at once indicates to its recipient the nature of the entertainment; and the hours of the party invitation show the distinction between it and the ball. For instance:

Mr. and Mrs. Jefferson Blank

request the pleasure of your company

on Wednesday evening, December ninth,

at half-past eight o'clock.

Sometimes, instead of the latter words in the lower left-hand corner, "Cotillion at ten" is written.

When the party is to be very informal, the style of the note, or the word, "Informal," in the lower left-hand corner, should distinctly convey this fact to the recipient.

Few things are more embarrassing than to appear apparelled for a full dress party, and discover that the gentlemen are in frocks or cut-aways and the ladies in visiting dress.

Opera and Theatre Parties.—The opera or theatre party is a pleasant mode of offering hospitalities or conveying a compliment to a friend.

Sometimes, in arranging these parties, a dinner is given at six o'clock, after which the company proceed to the opera in carriages provided by the host or hostess. The gentleman assigned to a lady, to take her to dinner, becomes her escort during the evening, and boxes are provided to accomodate without crowding the party.

After the entertainment, the guests return to the house of their hostess for refreshments, and separate at twelve; a gentleman accompanies each lady home; usually, a maid or attendant calls for her with her carriage, or she may be accompanied to the theatre by her mother or chaperon.

A less elaborate and more popular form is that in which the host or hostess, after the acceptance of his or her invitations, leaves or sends tickets for the opera to the guests, and meets them at the box or boxes indicated for the evening. In this case, some male relative of the lady is also invited or a chaperon is provided to accompany her.

After the opera, supper is served, either at the house of the entertainer or at some fashionable resort.

Theatre parties are a favorite means, among well-to-do bachelors, of repaying social obligations.

A Gentleman's Theatre Party.—When a gentleman decides to give such a party, he secures a matron to chaperon the affair. She may be a lady of his own family, or any one in whom he has confidence as capable of managing such a party.

He gives his invitations personally, asking the consent of the mother for the favor of the daughter's presence for the evening, being careful to state the name of the chaperon and the names of the gentlemen who are invited.

The dinner, which is given after the entertainment, may be at the house of a friend or in the private parlor of some popular restaurant.

The host informs each gentleman as to whom he shall take to dinner.

The bachelor host pays his respects to his lady guests within a week after the party, and thanks them for the pleasure their presence afforded him. The young ladies should also call upon the one who consented to chaperon them.

From eight to twelve persons are the usual number invited to a theatre party.

Other Forms.—Sometimes the lady prefers to give the dinner before the play and to omit the refreshments afterwards.

When both dinner and refreshments are given, a lady guest may excuse herself from the latter without giving offense.

When a lady gives such an entertainment, guests call the same as after a party.

A lady invites by informal notes.

Private Theatricals.—When there are to be fancy-dress, or private theatricals, the arrangements as to refreshments and receiving are the same as for an ordinary party, but the invitation should clearly state the nature of the festivities. There should be added to the usual form for a party invitation, the words:

Theatricals at eight; Dancing at eleven. Or, *In character from Shakespeare.* Or, if no especial book or author is designated, *Fancy dress*, or *Masquerade*.

When any special dress is to be worn, invitations should be issued three or four weeks in advance, to give time for the necessary preparations.

Of course, the invitation should receive a response, and the guest should not appear in ordinary evening dress at any fancy or character party. At private theatricals, the usual evening dress is worn.

Children's Parties.—By all means see that the little people have early hours. A party from five to nine o'clock is much better than from nine to twelve, and one from three to six is better still.

It is a pleasant custom, and one worthy of observance, the celebrating of children's birthdays. These small festivities become red-letter days to be long remembered.

The refreshments should be plentiful but not rich. Salads, *pâtes* and wines should be banished, and sandwiches, cakes, ices and fruits served instead.

A special feature is the birth-day cake, and a pretty fancy is to have it decorated with as many wax candles as are the years of the one in whose honor it is made. These small tapers may be set in a ring around the edge, or placed in tin tubes and sunk into the top of the cake, and are lighted just before the little people come in to the table.

At the close of the supper, the child who is celebrating his or her birthday, if old enough to perform the duty, cuts the cake, and sends a piece to each small guest.

Presents are not expected from those attending the party.

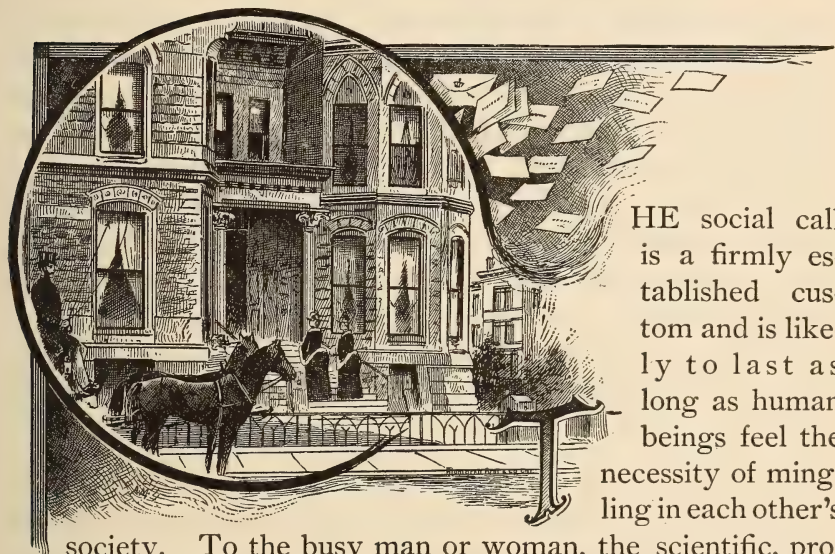
Games or dancing may follow the supper, and some older person should constantly superintend the amusements of the

little ones, to see that the merriment does not flag, and that no small guest is unhappy or neglected.

Children's parties may be celebrated in households that are in mourning, where all other festivities are banished. Childhood should not be clouded by a sorrow which it cannot comprehend.



LADIES' CALLS AND CARDS.



THE social call is a firmly established custom and is likely to last as long as human beings feel the necessity of mingling in each other's

society. To the busy man or woman, the scientific, professional, or literary worker, whose circle is narrowed down to a few chosen friends, the ceremonious call is regarded as an irksome exaction to be avoided. To the fashionable individual, whose life is a round of society's demands and returns, its strictly defined code is at once a law and a protection, without which chaos would come indeed. To the sensible, well-bred person, though he may avoid fashionable society on account of its ceremonious demands, the rules which govern it are a recognized necessity, and the understanding of them a part of his education.

The Morning Call.—"Morning calls," as they are termed, from the English custom of not dining till evening, and all that part of the day which precedes this meal being called

morning, should not be made earlier than 12 M., nor later than 5 P. M. From ten to twenty minutes is considered the ordinary length, and the limit should not exceed half an hour. When other visitors enter, the call is brought to a close as soon as possible. Upon leaving, bow to the strangers. A well-bred lady will not keep her hostess standing while she lengthens out the leave-taking or enters into conversation which should have been finished before she rose to go. Neither should the hostess detain the guest with long recitals or last words. If some of the attention which is bestowed on the art of entering a room was devoted to the equally important one of getting out of it, much weariness and vexation would be spared those who make and receive calls.

Ladies who are visitors at the house do not rise, either on the arrival or departure of other ladies, unless there is a great difference in age.

The Evening Call.—This should not be made earlier than eight o'clock, nor later than nine. As a general rule it should not exceed one hour in duration. Still, there are exceptions to all rules, and some there are who have said that even this was "more honored in the breach than the observance."

Duties of the Lady Receiving.—The lady of the house rises when her visitors enter the drawing-room, and, after giving them her hand and greeting them pleasantly, is careful to seat the latest arrivals near her, if possible. She leads or directs conversation to them for a time, but is watchful to see that no one is neglected. She delicately draws out the shy and reserved, encourages the witty, and acts as a gentle stimulus to all. Perhaps it is too much to expect that a woman possessed of all these qualities will be found every day, but when she is, who can estimate her power? Has it been told in France or Russia, where the limit was drawn to such influ-

ences as those of Mme. Swetchine and Juliet Récamier? In those salons where the learned, the brilliant, and the famous loved to gather, what was the motive force that impelled them there? A woman of noble character, fine intellect, and delicate sympathy was the subtle magnetism which drew forth from each the best that was in him. The hostess who is less anxious to shine herself than that others should shine, is sure to succeed.

Some ladies, when their callers leave, have the English habit of rising only, others follow them to the drawing-room door. They never resume seats until their visitors have left the room. Where a servant is to be summoned to open the door, the bell should be rung in good season, and the departing guest kept engaged in conversation until the servant is at hand. If the gentleman of the house is present, he accompanies the ladies to the outer door. In unpleasant weather they should not permit him to see them to the carriage.

Guests at the house from other cities, or any stranger who calls with a friend, should be introduced by the hostess, even when the custom of not introducing residents of the same place is observed.

To continue at work during a formal call would be rude, but during a prolonged visit, or friendly, informal call, work which does not interfere with conversation need not be laid aside.

A lady, not having a regular reception day, will endeavor to receive callers at any time. If she be unable, through any good cause, to do so, she will instruct her servant to say she is engaged. "Not at home," seems now to pass with some people for the same thing, and is not even considered a fib, as those who would be offended at being told the first, are left no chance for being so by the second. A visitor once admitted must be seen at any cost.

A lady should not keep a caller waiting without sending to ask whether a delay of a few minutes will inconvenience him or her. Servants should be instructed to return and announce to the visitor when the lady will appear. The hostess should always apologize for delay, which should never exceed five minutes unless it be positively unavoidable.

Receiving New Year's Calls.—New Year's calling is a pleasant social observance which should not be suffered to die out. On this day busy men of affairs pause to bethink themselves of old acquaintances whose faces they would fain see once more, and perhaps make new ones who may in time become valued friends. For this and the gentle courtesies, the genial good will and hearty fellowship common to this day, we say all honor to the kindly, hospitable old Knickerbocker custom, and "may its shadow never grow less!"

Those who intend to entertain elaborately, sometimes send out cards of invitation to gentlemen friends. These cards are engraved with the name of the hostess, and if she have daughters who are to receive, their names are placed below hers. If other ladies are to receive with her, she encloses their cards in the envelope with her own.

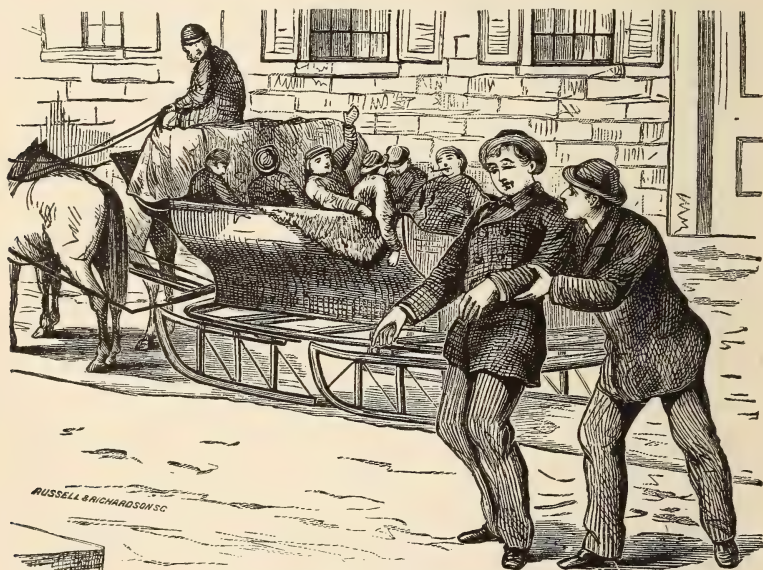
When the lady guest wishes to invite her own personal friends to the house of the hostess for this day, she writes upon her card the number of the residence where she will receive, and the hours for receiving, enclosing with it the visiting card of her hostess.

The lady of the house will use as an invitation, a card bearing her name, place of residence, hours for receiving, and the words "at home."

Upon such an occasion the ladies are expected to be in full dress—which does not mean bare shoulders and arms,—a square cut, or heart-shaped opening for the neck of the cor-

sage, and sleeves to the elbow, being now considered the most fitting for a day reception. There is scarcely any limit to the elegance of toilettes worn by married ladies at such times. Still, any of the delicate-tinted, crape-like wool goods, which are now manufactured, can be made into beautiful and effective dresses, and for young ladies are always appropriate. The lady who is assisted by her daughters in receiving, should wear a dark silk, satin or velvet, with rich lace, or dainty *ruchings*. Long gloves of a light tan or pearl color are *en règle*. Ladies should be dressed and ready to receive as early as 12 M., as gentlemen, who have a great many calls to make, generally begin about this time. The house is lighted as if for an evening, and a table is spread in the back parlor or dining-room as it would be for an ordinary reception or party. It is a difficult matter to serve hot viands, owing to the irregularity of time and the intervals between guests. For this reason the refreshments which are best adapted to this style of reception are boned turkey, pickled oysters, sandwiches, jellied tongues, *pâtés*, etc., with the addition of cake and fruit displayed attractively. Do not offer wine. Dear readers of the gentler sex, as you would help with your fair hands to raise the standard of a noble manhood, as you would not place one stone in the path of decency and morality, as you would ever lift up your voices for the pure and elevated, as you would not lead toward degradation one immortal soul, we pray you do not hold to the lips of those who can so illy refuse you, the intoxicating cup. If you are in the habit of offering wine at other times, do not on this day of days. Consider the case of a man who may call at fifty houses, if even one-fifth of that number offer wine. If he be unable to resist temptation, or is so kindly hearted as to be persuaded against his better judgment, can you think smilingly and comfortably of your own brother, father, husband, or lover, after he has passed through this round of

debauchery? If you can not, do not be one to help make some other woman wretched. Even suppose a gentleman should drink with two or three of his lady friends and stop there, he lays himself liable to the pique of others whom he is obliged to refuse. If he have self-control sufficient to abstain entirely, think of the disagreeable position in which you place him, for no gentleman likes to refuse a lady, and above all, his



WINE FROM WOMAN'S HAND.

hostess, what seems such a small request. Therefore, by all that is pure, sacred and holy, do not on this first, glad day of the year mingle with the cup of one human being humiliation and regret, or sow other than what you would wish to reap.

An admirable arrangement is the spirit-lamp under the kettle, which keeps the *bouillon*, coffee and tea always hot. These should be placed with the tea-cups and accessories on a small side table, and served by a maid-servant neatly dressed. A man-servant will also be necessary to wait upon the table,

and another to attend the door, which should be opened without waiting for the caller to ring. The man-servant in the hall should have a silver salver or card-basket in which to receive all cards; and these should be deposited in some receptacle where the ladies may examine them when the leisure time arrives for doing so.

Ladies rise to receive callers. The hostess offers her hand, and after an interchange of kindly wishes, the visitor is introduced to her lady friends. The young ladies, and those to whom he is a stranger, are not expected to extend their hands. If the caller is a friend or acquaintance of one of the lady guests, the hostess will express the same cordiality that she would to one who belongs to her own inner circle.

A gentleman should not be asked to remove his overcoat, nor to be relieved of his hat. During the brief visit, which rarely exceeds five minutes, he would generally prefer retaining them. If he wishes to dispose of either, he may do so in the hall, but as he is best acquainted with the dimensions of his list, and the time at his disposal, he is at liberty to act his own pleasure on this point. Neither should he be asked to stay, but when about to take his departure refreshments may be offered, but this hospitality should never be pressed, as the gentleman may have lunched only ten minutes before, and the human stomach has its limitations even on New Year's day. A servant will serve the guest, but one of the ladies may, if she wishes to show especial attention, accompany him to the refreshment room, but should return immediately on the arrival of new guests.

The lady who desires to be less formal may simply write "January 1" upon her visiting card, and send it to friends whom she would like to call upon her.

Having intimated a wish for visitors, it is expected that some refreshment will be provided. This need not be at all

elaborate; a simple visiting costume may be worn with light gloves, and it is not necessary to light the house artificially.

In some cities, the names of ladies who intend to receive are published in the papers on New Year's morning. This obviates the necessity of sending cards, unless, of course, the ladies prefer the latter method of announcement.

The lady who does not send invitations, but graciously receives all her friends and acquaintances, who wish to pay their respects to her, may or may not provide a table of refreshments as she chooses. Some houses are not so arranged as to make this convenient, or it may be impossible to obtain the requisite help for the setting and serving of a table. Where this form of hospitality is to be carried out under difficulties, it is better not done at all, and as the capacities in man for eating are limited, and he cannot partake at every house, it is quite as well to follow the plan, which many ladies have adopted, of receiving their friends without offering refreshments. Some present each caller with a button-hole bouquet instead. But whether the lady is to receive formally or informally, she should be ready to see visitors at 12 m., unless she intends to close her house; in which case a basket is usually hung from the door or bell handle, as a receptacle for cards.

Calls of Acknowledgment.—Calls should be made within three days after a dinner or party, if it is a first invitation; and if not, within a week. When a lady has been invited to a tea or other entertainment through the instrumentality of a friend, and has not previously met her hostess, she should call very soon afterwards. If her response is not followed by a return call or another invitation she will infer that the acquaintance is at an end. If, however, within a short time she invites her entertainer to her own house, and the lady accepts,



she will understand that a continuance of the acquaintance is desired.

After having visited a friend at her country seat, or after having received an invitation to visit her, it is proper that you should call upon her as soon as she returns to the city. If you do not observe that civility, your neglect will be construed into a desire to drop her acquaintance, and nothing but exceedingly strong reasons should lead you to take the latter course, after having been the recipient of the lady's courtesy or hospitality.

A Visiting List.—A lady should keep a visiting book in which receptions, calls made and to be made, are kept in strict account, with blank spaces in which to note future engagements.

At a Summer Resort.—Those who own their cottages call first upon those who rent, and those who rent call upon each other according to priority of arrival. Exceptions to these cases are where there has been a previous acquaintance and exchange of calls, or where there is any great difference in age, when the elder lady makes the first call, or takes the initiative by inviting the younger to call, or to some entertainment. When the occupants of two cottages, who have arrived at about the same time, meet at the house of a friend, and the elder of the two invites the other to call, it would be rudeness not to respond to the invitation. The sooner the visit is made, the more graceful will the attention be considered. If one lady asks permission of another to bring a friend to call, and it is given, it is decidedly rude to neglect to do so.

Residents of cottages always call first upon those at hotels.

Reception Days.—Some ladies set apart certain days or evenings once a week, fortnight or month, as the case may

be, on which to receive. When a lady has made this rule, and it is generally understood, her friends should be considerate enough to observe it by making it their convenience to call at this time, instead of upon other days. The reason of her having made such an arrangement is to prevent the loss of time from other duties, which being "at home" at all times is apt to entail. Acquaintances merely wishing to leave their cards, but not call, may do so upon other days, but not upon the regular reception day, as it would be a slight to present yourself otherwise than in person at a time when a lady has opened her house for the express purpose of entertaining her acquaintances.

The custom of giving up one afternoon or evening each week to the receiving of one's friends is one very much to be recommended. When the day becomes generally known, callers are spared the disappointment of not finding the hostess at home, people who are congenial to each other are apt to meet, who might not otherwise. It was in this way the brilliant men and women of France became known to each other in the last century; and, says Mrs. Sherwood: "No one can forget the eloquent thanks of such men as Horace Walpole, and other persons of distinction, to the Misses Berry, in London, who kept up their evening receptions for sixty years.

After the Betrothal.—When a betrothal has been formally announced to relatives and friends on both sides, calls of congratulation follow. The prospective bridegroom is introduced by the lady's parents to their friends, and his family in turn present their relatives and acquaintances to the bride to be. Announcements are generally made by the parents, who leave the cards of the betrothed, with their own, with such persons as they wish should continue the friends of the pair who are to be wedded.

Congratulations.—When any happy or auspicious event has occurred in a family, such as a birth, a marriage, the acceptance of some high office or position, or when one of its members has distinguished himself or herself by a fine oration, a notable work of art or literary production, it is graceful and kindly to show your appreciation and good will by a call of congratulation. We may feel that our friends are glad of our happiness or success, but there is yet to be found the human being who is not made the least bit happier by hearing them say so.

Says Chesterfield: "Compliments of congratulation are always kindly taken, and cost one nothing but pen, ink and paper. I consider them as draughts upon good breeding, where the exchange is always greatly in favor of the drawer."

Condolence.—Visits of condolence should be made by friends within ten days after the event which occasions them, and by formal acquaintances immediately after the family appear at public worship.

If admitted, callers should not allude to the sad event, unless it is first mentioned by the bereaved. Many sensitive and nervous people suffer renewed torture by the re-opening of such wounds by well-intentioned but unthinking visitors. For the same reason the custom of sending the old-fashioned, harrowing letters of condolence has fallen into disuse.

First Calls.—It sometimes becomes a question between old residents as to who shall call first. When this is the case the older one should take the initiative.

We once happened to be present where there were two ladies who had frequently met, but had never exchanged calls. The elder of the two, who was married, said to the other, who was unmarried: "I wish you would come and see me."

"O, I think you ought to first come and see me," was the answer.

"If Mrs. B has asked you to call, she means it," said an old lady who was present, and whose reputation for kindness and motherliness fully excused the interference.

The young lady, feeling the gentle rebuke, flushed slightly, but quickly answered: "I have no doubt of it, and I shall have great pleasure in calling."

After Mrs. B had departed, the old lady said: "You see, my dear, when an older person expresses a desire to have you visit her, her invitation should meet with something of the same response as if she had first come to see you, and it is better not to haggle over the point of priority."

The young lady made the first call.

When a first invitation is answered by a mere formal note of regret, the invitation is not repeated. A person of good breeding will always accept a first invitation if possible. When circumstances will not allow of the acceptance, an informal note should so fully explain the reasons that no doubt can remain as to the appreciation of the courtesy.

Residents always make the first call upon the stranger in town, whether she is visiting or has come to live in the place.

Sometimes a lady who has removed to a new city, and wishes to become acquainted, adopts the expedient of sending out cards for several days in the month. These are sometimes accompanied by the card of some well-known friend. If these cards are acknowledged by the calls of the desired guests, the stranger may feel that she has made a very pleasant and desirable beginning. Failure to respond either by call or note of regret to such an invitation, is a rudeness of which no well-bred person will be guilty. If a lady does not wish to keep up an acquaintance thus begun, she can discontinue her calls, but a civility such as an invitation should never be allowed to pass without some acknowledgement.

First calls should be returned within a week.

No first visit should be returned simply by a card, unless it is followed by an invitation.

As a rule, calls made in person are not returned by card, and *vice versa*.

Ladies who know each other by sight, and have exchanged calls without meeting, should bow when the occasion presents itself. They will, of course, seek the first possible opportunity of being introduced.

Never.—Never take young children or dogs with you into anyone's drawing-room. Even if you get away from the house without their having done any harm, you have doubtless kept your hostess in a state of nervous alarm, which annuls all pleasure she may have had in your visit.

Never make a long call if you find the lady you have called to see dressed ready to go out.

Never bring your umbrella or water-proof into the drawing-room if making a social call.

Never call at the luncheon or dinner hour.

Never make an untidy or careless toilette in which to visit a friend.

Never allow three or four out of your family to accompany you when making calls. Two, or at most three, of one family are all that should call together.

Never, if you are a lady, call upon a gentleman except on business.

Never, while waiting for the hostess, touch an open piano, walk about the room, nor handle bric-a-brac.

Never offer to go to the room of an invalid, but wait to be invited to do so.

Never remove your bonnet during a call unless asked to do so. A lady, however, may always take off a wrap upon entering a heated room, as health demands this necessary pre-

caution against colds. A polite hostess will usually invite a visitor to lay aside a wrap, especially if the weather be very cold, necessitating heavy outer coverings.

Never call upon guests at a house where the host and hostess are unknown to you, without leaving cards for them also. You cannot exercise the same freedom at a private house that you would at a hotel.

Never, if you cannot recall the name of a person, stumble through an interview on uncertain ground. Frankly state the truth in the matter and save embarrassment on both sides.

Cards.—A bit of pasteboard on which is engraven a name may seem a very insignificant, unimportant thing to the individual who has never used one. To the man or woman of polite society and the world, it is either an *open sesame* or bolted door to much that is worth living for. If the small square of bristol board stands for so much with some people, it is quite necessary that its general appearance and make-up should be a matter for careful consideration, since these qualities will convey to the fastidious, at a glance, something of the social status of the owner. The style of the card is apt to change slightly each year, but good taste has established certain rules by which one need never be very much out of the fashion. These are, that the card should neither be noticeably large or small, that it should be white, of fine, unglazed texture, guiltless of all manner of decoration, emblem or crest, and bear nothing but the name or, possibly, the residence or day of reception, in clear, unflourished script. "Mrs." or "Miss" should be written in every case.

Titles.—When a lady has herself earned a title, she may use it upon her cards, but she should never borrow her husband's. Good society will be sure to smile at a card bearing the inscription: "Mrs. Lieut. Brown, U. S. A.," or "Mrs. Dr. J.

B. Smith." A married lady's card should always bear her husband's name, as, "Mrs. Charles Grandcourt." Whether, after his death, she should continue to call herself by his name, or simply write "Mrs. Sarah Grandcourt," is now a mooted point, the majority being rather in favor of the latter form. Still, there seems no very good reason why those who prefer the former should not adhere to it, unless there should be a married son having the same name as his father, when two Mrs. Charles Grandcourts might lead to the elder being called "old Mrs. Grandcourt," in which case the widow would generally prefer to use her own name.

During a young lady's first season, her name is engraved under that of her mother. She may afterwards continue this form, or have her own separate card, as she prefers.

P. P. C. Cards.—These letters stand for "*Pour Prendre Congé*"—to take leave,—and should appear at the lower right hand corner, the best usage being in favor of capitals.

When a lady leaves town for a voyage or extended absence, it is customary for her to send by mail P. P. C. cards to those persons whose acquaintance she wishes to keep up. When she returns to town, her friends may call upon her as soon as they know of the event, or she may signify her presence by again sending cards with or without an "at home" day upon them.

A young lady about to be married, leaves her card in person about three weeks before the event, but she does not make visits. Her mother's or chaperon's card should accompany her own. Their names are not engraved together, as the young lady, about to assume a new dignity, very properly feels that she may use her own individual card to signify to her friends that they are to be welcome to the home of which she is soon to become the presiding genius.

Folding or Turning Down Corners.—Turning down the left hand upper corner signifies congratulations; the left hand lower corner, condolence; the right hand lower corner, “to take leave;” the right hand end, delivered in person, if folded through the middle, and left for lady of the house, the whole family is included. This latter form does not embrace guests visiting at the house; a card should be left for each one.

At Receptions.—Cards should always be left in the hall when entering a reception, as this is a great convenience to the entertainer when arranging her visiting list. Cards or calls after a reception are not necessary, unless the person invited was unable to be present.

On a reception day, it is not allowable to leave a card without entering. Of course, on a day when special invitations have been sent, one would scarcely commit the enormity of leaving a card, unless unaware that a reception was being held.

Congratulation or Condolence.—Cards of congratulation or condolence must never be sent by mail, but must be left by special messenger or in person. Flowers may accompany either one. Upon cards of condolence some appropriate sentiment may be written, but when the sender is only an acquaintance this is usually omitted. Cards of condolence demand no answer. They are expressions of a sympathy so delicate that no response is expected.

Cards by Mail.—Cards of introduction, of invitation and reply, and P. P. C. cards may be sent by mail; all others should be delivered in person or by messenger.

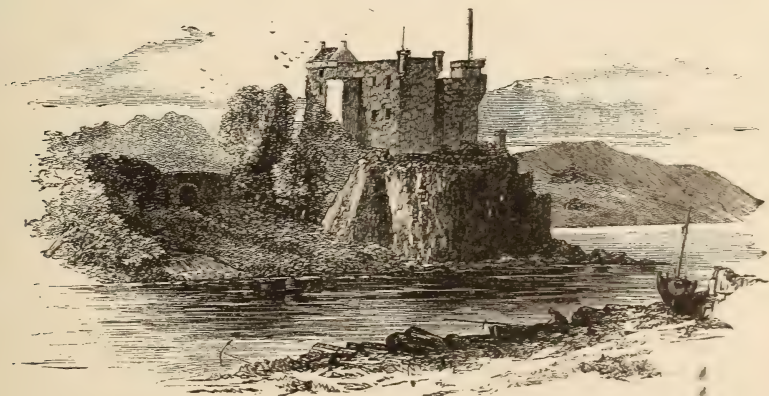
The Husband's or Relative's Card.—A lady may always leave her husband's card with her own; it is no longer fashionable to engrave both names upon the same card.

When a son enters society, his mother will leave his card with her husband's and her own. This signifies that it is expected that he will be included in invitations to members of the family, a form of etiquette which simplifies matters, and is a positive necessity in a society where gentlemen have so little leisure as they do in this country.

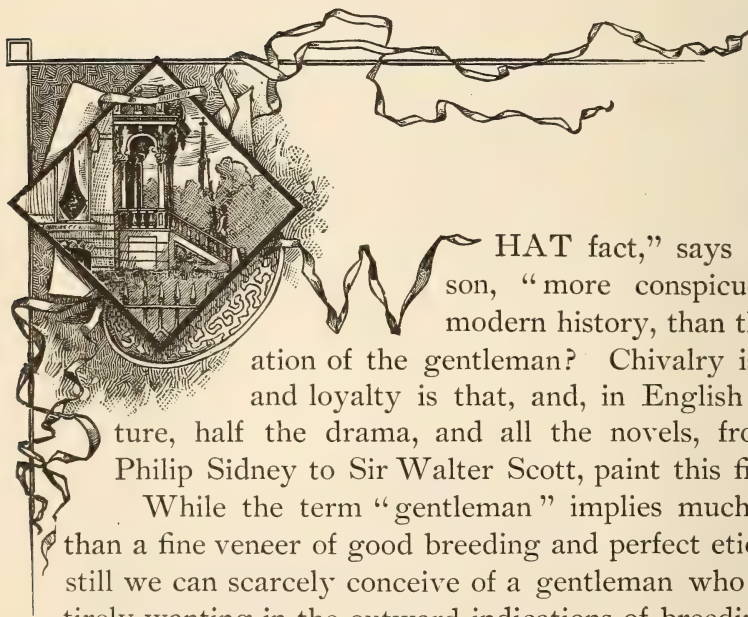
A near lady relative may attend to this formality, if by any reason it can not be done by the mother.

Change of Residence.—When a lady removes her residence, she should leave a card, with her new address, with those who are expected to make the next visit to her. She may send it by mail to those upon whom she called last.

Once a Year.—A card left once a year is understood to continue the acquaintance.



THE CALLING CUSTOMS OF GENTLEMEN.



THAT fact," says Emerson, "more conspicuous in modern history, than the creation of the gentleman? Chivalry is that, and loyalty is that, and, in English literature, half the drama, and all the novels, from Sir Philip Sidney to Sir Walter Scott, paint this figure."

While the term "gentleman" implies much more than a fine veneer of good breeding and perfect etiquette, still we can scarcely conceive of a gentleman who is entirely wanting in the outward indications of breeding and refinement, for—to again quote the Concord philosopher—"Defect in manners is usually the defect of fine perceptions."

Certain codes and observances are the outgrowth of much experience of society, and while one's perceptions may be fine enough to lead him, in the main, to do the right thing, still there are certain small points which he comes upon, that other people have run against before and settled. If he have not the lightning-like perception necessary to grasp the situation

at a glance, he may be glad to know how others have settled it before him; for that which the majority have agreed upon in these matters may generally be safely accepted as the right decision. It is better to even be over punctilious as to rules, than to have no rule at all; for as the poet Young says:

“Stiff forms are bad, but let not worse intrude,
Nor conquer art and nature to be rude.”

In “As You Like It,” the gentle duke is shocked at “a rude despiser of good manners.”

The First Call.—A gentleman, after having been presented to a lady, can seldom tell whether she will care to continue the acquaintance. Being modest enough to have this doubt, he does not wish to ask permission to call, and must therefore wait to be invited; or, he may do that which is considered in polite circles quite as good form, that is, he may simply leave his card at her residence, and if the acquaintance is desired, the mother or chaperon will send an invitation for him to visit the family, or, perhaps, to attend an entertainment to be given at the house. After the latter courtesy he will, of course, call to pay his respects, and, upon being invited to visit, will not be slow to respond.

If his card receives no answer, he may conclude that the lady's circle is already sufficiently large, and will wait, as would any stranger, to be recognized when they again meet.

If a lady has stated a time at which a gentleman may call, he should be careful to be prompt, and to allow nothing, if possible, to prevent him from keeping the engagement. Should he be unable to appear, he should immediately despatch a messenger with a note explaining his absence. Gentlemen must remember that a lady's *amour propre* is quite as quickly wounded as their own, and that carelessness has sometimes killed a friendship.

When an invitation to call, without specifying any time, is given by a lady, a gentleman generally considers it quite the same as no invitation at all, as the lady may be out or engaged, when he makes his appearance.

The Visiting or Calling Card.—This is a more important matter than it may at first seem. A man's acquaintance with polite society is sometimes gauged by this bit of pasteboard. In the first place, it should be unglazed and of the finest quality. The size can be determined by enquiry of a fashionable stationer. If written by the owner, the prefix "Mr." is not used, but the most correct style is now considered to be the neatly engraved script with "Mr." before the name. The address should be placed in the lower right hand corner, in this wise:

Mr. John Darrel.

545 SANBORN AVE.

When to Call.—If a gentleman can command leisure, he calls upon a lady at the strictly conventional hours,—between two and five o'clock P. M. If he be a business man, he makes his visit between eight and nine o'clock in the evening. A gentleman who calls a half hour or more before eight, for fear the lady may be out, is very apt to displease a well-bred hostess by his over eagerness or ignorance of society usages.

Whom to Ask For.—When a gentleman makes a formal call, he should ask to see all the ladies of the family; and should send in a card for each one, though it is quite permissible to send in but one.

If he be calling upon a young lady who is a guest of people whom he has never met, he should send in with his card for the former, a card for the hostess, at the same time asking to see her. The latter may decline to interrupt his visit with his friend, but it is considered graceful and hospitable for the hostess to enter before the close of the visit, to assure the gentleman that any friend of her guest is entirely welcome in her house.

A gentleman should always ask to see the mother or chaperon of the young lady whom he visits. In America, a young lady who has been out in society one season may receive a gentleman without the assistance of an older person, still, the caller should never fail to ask for the mother or chaperon, even if she continue to excuse herself. Should the elder lady appear and remain throughout the visit, the true gentleman, however annoyed he may be at the presence of the third person, will not allow the slightest appearance of displeasure to be apparent. He will address the greater part of his conversation to the mother, and never fail to ask for her when he calls.

Many cultured and elegant women are, by reason of their larger experience, more charming and attractive in conversation than their daughters, and young gentlemen often seek such homes quite as much for the mother's as the daughter's sake.

If the elder lady always enters and remains during the entire visit, no matter how often the gentleman may call, the latter is quite right in concluding that there is some strong reason for her constant attendance on her daughter or charge; and the sooner he divines her motive the better for all.

In Europe, such a line of conduct on the part of a mother or chaperon would only be a necessary observance of etiquette, and a gentleman who has sisters or daughters will not consider such rules severe. Says a recent writer: "The man

who quarrels with them, or with their enforcement, is just the person for whom they were established by those who, by reason of superior social position, experience and refined culture, have combined to ordain them."

After an Entertainment.—A gentleman should call within a week after having been invited to an entertainment, whether he accepted the invitation or not. If he can not call, he must at least leave a card for both host and hostess. This latter courtesy is imperative and should never be neglected. If the recipient of hospitalities is careless on this point, he need not be surprised if he is left out in future.

If a gentleman be married, his wife may leave his card for him with her own. If he leaves his card in person, the corner should be turned down to signify the fact.

Answering Invitations.—A gentleman should promptly answer all invitations, either accepting or declining them. Invitations to receptions, kettle-drums and similar entertainments may be answered by mail; those to balls, parties, dinners, and all formal entertainments, by special messenger.

Calling with Ladies.—A gentleman, attending ladies making ceremonious calls, should ring the bell, follow the ladies in, and be the last to greet the hostess, unless he is obliged to introduce. He should never be seated while they are standing, and should follow the ladies out, being the last to take leave.

Calling with Strangers.—A gentleman, unless he be a very old and valued friend, should never take a strange gentleman to call upon a lady, without first getting her permission to do so.

Acknowledging a Courtesy.—A gentleman, when invited by a lady to visit her, will acknowledge the compliment with thanks; and, if he really desires the acquaintance, will not neglect to pay his respects within a week. If he can not call, he must leave a card.

Calling at a Hotel.—A gentleman, visiting a friend at a hotel, will send up his card and remain in the parlor, never offering to go to his friend's room until invited. Of course, a lady will always receive a gentleman in the parlor or reception room, unless she should have a parlor for her own use, where, if she be a young lady, she may entertain her guest in this apartment in the presence of her mother or some older person.

The Formal Call.—In making formal calls, a gentleman may wear the usual morning dress—a black frock coat, dark trousers, a dark silk tie, and a neutral tint or unobtrusive shade of gloves. In warm weather, lighter colors are permissible. He retains his hat in his hand, but never lays it upon a chair or any of the furniture. He may place it upon the floor, under or beside his chair. His cane he may also retain, or leave it in the hall, as he prefers. Soiled overshoes should not be worn into the drawing-room. At summer resorts, less ceremony is observed in the matter of dress, and whatever clothes are suitable to the place are worn in making visits. On the entrance of ladies, he rises and remains standing until they are seated. He does not wait for an invitation to be seated, but takes a convenient chair within easy talking range of the lady on whom he has called. He will certainly try to control all fidgeting, such as twisting his cane, tilting a chair, twitching his watch chain or drumming on the furniture; and try to be cool, self-possessed and agreeable, talking in an unconstrained, but not familiar manner, and not monopolizing the conversation. The man who never listens is about as unwelcome as the man who never talks. Somewhere between the two, is a golden mean, and the one who possesses it is master of the situation.

In case other ladies enter the room during his call, he rises and remains standing until they are seated. He need not

offer a seat unless the hostess requests him to do so, and then it should not be his own, if others are at hand. If ladies to whom he is talking rise to take leave, he rises and accompanies them to their carriage. Unless his stay has been very, very short, he may take leave of the hostess and depart at this time with less awkwardness than if he returns to the house; but this is entirely a matter of his own preference. He may converse with any who are in the drawing-room without an introduction. Should several others arrive, he will take advantage of the first lull in the conversation, to take leave of the hostess, one bow sufficing for the others. The formal call should not very much exceed fifteen minutes, and a gentleman, without consulting his watch, will rise promptly, and get out of the room as soon thereafter as is consistent with grace and ease of manner.

Calls of Congratulation.—When a friend has distinguished himself or herself by a fine oration, the authorship of a book, a work of art, or has been chosen to fill a position of high honor, a visit of congratulation is always in order, and can only be kindly understood by the recipient. To some people, the consciousness of a public honor only becomes of value, when near or dear friends express their appreciation and delight. You do not know how much your friend may care for your sympathy, and wait for some outward manifestation of it. If, then, you can make his heart one whit the happier by your delicately expressed appreciation, do not lose time before hastening to do so. A lost opportunity to do good sometimes becomes a mill-stone on one's conscience. Says Shakespeare:

“The means that heaven yields must be embraced,
And not neglected; else if heaven would,
And we would not, heaven's offer we refuse.”

The Yearly Call.—A gentleman should not neglect to make a yearly call, when friends have returned from summer vacations, and before the “season” begins. If he does not do so, he need not be surprised if he is not included in the invitations to entertainments given by them. He should leave a card at each house where he calls, as this will assist the lady’s memory when making up her list, which is quite a considerable task if one has a large circle of acquaintances. The exact address should be placed upon the card, as this is a great saving of time and trouble to the lady, when issuing invitations. If cards are left once, they need not be left again during the year, except after an entertainment, or for a guest.

After a Marriage.—If a gentleman has received an invitation to a wedding reception, he should afterward call on the parents who sent the invitation. If, not being able to attend, he send a card by some member of the family, he need make no call until he receives cards naming the address of the newly wedded pair. If he has received an invitation to be present at the marriage ceremony, he should call as soon as possible upon the parents and the young married people.

A Bridegroom’s Card.—When there has been no wedding reception, or the invitations have included only the family and most intimate friends, the bridegroom sometimes sends his bachelor card, enclosed in an envelope, to those of his acquaintances whom he wishes to visit him in his new home. Recipients of such cards should not fail to call upon the bride within ten days after her permanent address becomes known.

Letters of Introduction.—If a gentleman be the bearer of a letter of introduction, he calls upon the lady or gentleman addressed, and sends in his own card with the one that introduces him. If the person who has given him the letter be held in esteem, he will be sure of a cordial welcome. If he be

a person of tact he will not be long in determining whether the kindness he receives is all for his friend's sake, or whether he may feel himself entitled to a share on his own account. If he find the acquaintance less pleasant than he anticipated, there are always ways of avoiding it, or breaking it off. The gentleman who has been kindly received leaves his card on taking his departure from the place. If he should again return to the city, he may send his card, but must not feel indignant if it receive no recognition. Should it be noticed, he may be convinced that this time it is for his own sake, and that the acquaintance is desired.

Receiving the Bearer of an Introduction.—When a gentleman receives a card or letter of introduction from another gentleman, through the mail or by messenger, he must not fail to acknowledge, in person, its receipt within three days. If it be impossible for him to do this, he must send an explanation by special messenger, and a proffer of such courtesies as he may be able to extend. After the interchange of these civilities, if the receiver of the introductory card be satisfied that he owes nothing more to the person who has sent the stranger, the acquaintance may cease without any unpleasant feeling on either side. If, however, the acquaintance prove mutually agreeable, an interchange of civilities may continue, as long as the stranger remains in the place, but the receiving gentleman must offer the first hospitalities before he can accept any from the stranger whom his friend has sent to him.

Notes and Visits of Condolence.—After a friend has suffered a bereavement, a call should be made within ten days, if on intimate terms with the family; if not on such a footing, a call within one month, or as soon as the family have appeared at public worship, is considered proper. Mere acquaintances only call and leave a card, with inquiries after the

health of those in affliction. Friends may or may not be admitted, according to the physical or mental condition of the bereaved. If received, a visitor should not allude to the sad event, unless the other introduce the subject, or seem to wish to make it a topic of conversation. When this is the case, a tender and delicate sympathy should be expressed, and whatever maxim of philosophy, Christian resignation, or fine fortitude, that the tact of the consoler may suggest. Sometimes such words fall fruitlessly upon a bruised heart, but again they have become "as the gentle rain from heaven upon the place beneath." Says a recent author: "Often a phrase, on which the writer has built no hope, may be the airy bridge over which the sorrowing soul returns, slowly and blindly, to peace and resignation. Who would miss the chance, be it one in ten thousand, of building such a bridge?" But if you can do nothing more than harrow up the wounded soul with a stronger and deeper realization of its loss; if you can only echo the hackneyed phrases of consolation, with which the old time letters of condolence ran over, and of which we have spoken in a previous chapter, we beseech of you, leave nothing more than your card. Sometimes a flower, or a book, or a simple message, such as "I send you a pressure of my hand," "My love and sympathy, dear friend," or some other sentence of that sort, is an expression of condolence which may come gratefully to the sufferer.

Call in Person.—A call, made in person, must be returned in person, and not by card.

At the Club.—In acknowledging, by card, courtesies received from a club, one card will suffice.

A Graceful Civility.—It is a graceful civility for a gentleman, when calling, to leave cards for professional people, and aged ladies or gentlemen, who are unable, through failing

health or too great demands upon their time, to return calls. A proper respect for age or eminent attainments is always an evidence of refinement and good breeding.

New Year's Calls.—In the busy life of America, there seems so little opportunity for social intercourse, that so pleasant a custom as the call on the first day of the year should not be suffered to die out for lack of observance. The old days in which a man could seize the slightest pretext for an excuse to call upon a lady on this day, have passed away. In those primitive times, the fact that he was an *employé* of the master of the house, happened to live in the same block, furnished the family larder, or at some remote time had been introduced to the hostess or one of her family, afforded ample excuse for his invasion of her house on this particular occasion. Naturally, ladies of refinement, while too well-bred to show their annoyance, objected to this miscellaneous assortment of strangers, whose manners were often not at all to their tastes; and this may have had something to do with the decline of the custom in very large cities like New York. In these days, a gentleman only calls upon those ladies who are acquaintances of the ladies of his own family, or who have, by their graciousness to him on former occasions, assured him by word or manner that he will be welcome. He may also, if an entire stranger, venture, if asked by a friend who is sure of his reception. Less formality is observed on this day than upon any other, and a gentleman is not expected to ask permission regarding whom he shall bring, but may call, accompanied by one or even two strangers, if he wish. It is a foregone conclusion that his companions are fit persons to introduce to his friends, else he would not be with them; for this reason he should be careful about choosing his company. Strangers, thus introduced, need not feel agrieved if the hostess fail

afterward to recognize them. With the very best intentions in the world, she may be the one who, out of a multitude of faces seen at such a time, can not recall those of strangers.

The Acquaintance Not Continued.—For the above and other reasons, an acquaintance begun upon New Year's day is no plea for its continuance, unless the lady take the initiative, and evince by her recognition and manner that she desires it.

What to Wear.—A gentleman should be attired in a morning costume of dark coat, vest and tie, and light or dark trousers, as suits him best. He wears what would be suitable at any time for a call upon a lady. His gloves should be of a neutral tint. A dress suit is never correct until afternoon or evening.

When to Begin.—Some gentlemen who have a large list begin to call as early as 11 A. M.; but 12 M. is generally considered in better form. Should a gentleman be obliged to begin at the former time, he should choose those families where he is most intimately acquainted, reserving the formal calls for a later hour. Calls may be made until ten in the evening.

Sending Cards.—Many gentlemen who can not visit enclose cards in envelopes, and send them by messenger or, the day before New Year's, by mail, to their lady friends. Where the gentleman drives from door to door and leaves cards, the right side is folded over to assure the ladies of the fact that they are delivered in person. Opinions regarding the correctness of this custom are divided, a very good authority having said: "Let a gentleman call, and in person, or take no notice of the day."

The Proper Card.—A gentleman's visiting card, without additions of any sort, is considered in the best taste.

Entering the House.—If there is a man at the door with a tray or card-basket, the caller deposits his card therein, otherwise he leaves it upon a table or any other convenient receptacle in the hall. If he is not known to the hostess, he sends in his card to her, and the guest or lady member of the family, with whom he is acquainted, introduces him to the lady of the house.

He may or may not, as he chooses, leave his overcoat, hat or cane in the hall. Gentlemen generally prefer to retain these belongings, as the New Year's call rarely exceeds fifteen minutes in length, and is often limited to five. He may relieve himself of these incumbrances if he wish, as the ladies leave this to his own option. He does not remove his gloves, nor is it necessary for him to apologize for their presence as he takes the hand of his hostess.

If the room be full, and he a stranger, he may only be introduced to the lady of the house, but, should the opportunity offer, he is at perfect liberty to speak to other ladies who are present.

He has a right to decline refreshments, if he do not wish to partake. He should decline wine or any spirituous liquor in every instance. If he make this a rule, and adhere to it, no one can feel offended. He wishes to appear to the best advantage on a day when he will be sure to have to stand the test of comparison with many others. He can not afford to run the risk of appearing the least bit muddled, stupid or loudly loquacious, which may be the result of a glass or two. He most decidedly can not risk the unpardonable insult to a lady of appearing in her presence intoxicated, which will probably be the result of a good many glasses.

The arrival of more guests should be the signal for retiring. The leave-taking should be brief. A gentleman may take his departure from the refreshment room, without again

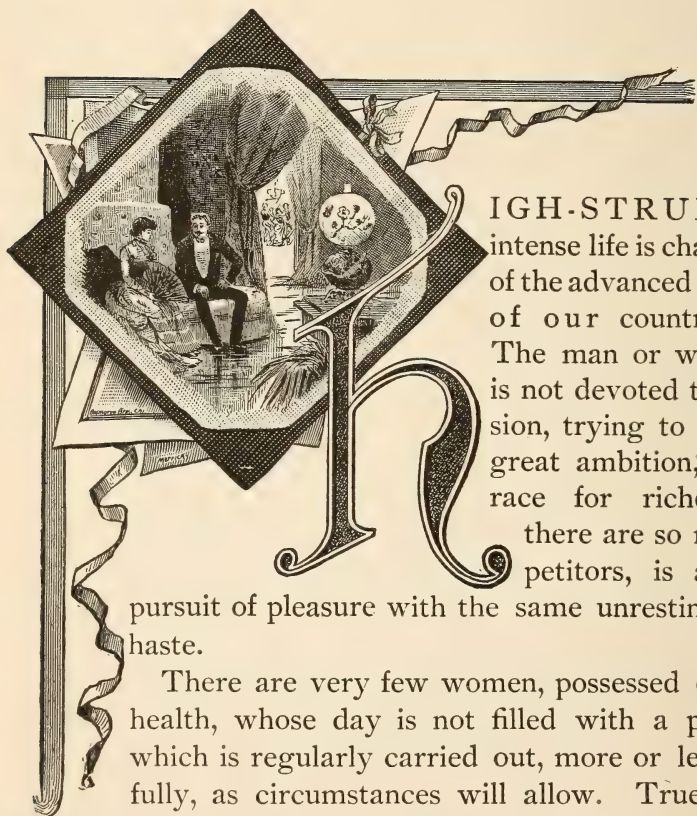
visiting the drawing-room, if the latter apartment be very full and the hostess much engaged.

Clergymen do not make calls, but receive at their own residences. A gentleman always tries to include in his calls the minister in charge of the church he attends.

On the first New Year's day after marriage, the husband does not make calls, but receives with his wife, at home.



VISITORS AND VISITING.



RIGH-STRUNG, busy, intense life is characteristic of the advanced civilization of our country to-day. The man or woman who is not devoted to a profession, trying to compass a great ambition, or in the race for riches, where there are so many competitors, is at least in pursuit of pleasure with the same unresting, feverish haste.

There are very few women, possessed of average health, whose day is not filled with a programme which is regularly carried out, more or less successfully, as circumstances will allow. True, the mass of "unconsidered trifles" of which such days are made, may seem of little moment to one of grave aims, but to him whose life is made of trifles, each one is of vast importance.

The "help" of to-day has arrived at a point where either a radical revolution or the deluge must be close at hand. Lack of training, incompetence, impudence and independence

on the part of the help, and ill-trained, inexperienced, unreasonable, or thoroughly bad mistresses, are some of the causes of the household reign of terror, which follows the entrance of the "new girl" on the scene of devastation. The mistresses of some homes spend a large share of their time interviewing, engaging, and "breaking in" new servants, and the back stairs of some mansions continually echo with the tramp of the porter, either bringing in or carrying out trunks and valises at all hours of the day. Unfeeling, unreasonable mistresses are sometimes accountable for indolent, unambitious help, and *vice versa*; and always in the end the righteous have to suffer. But the servant-girl problem must not be discussed here. It would fill a book, let alone one chapter. Suffice it to say, it is here and must be faced. Taking this and the high-pressure living into consideration, the person who contemplates a "swooping down" unexpectedly, or even at a day or two's notice, with bag and baggage, upon a household, must be either inexcusably thoughtless or exceedingly selfish. How can such a guest tell what plans have been made by the hostess? Perhaps other friends who have been expressly invited are expected, or have already arrived and the house is full. Perhaps there is no servant, or the household is in the transition state between the going out of the old administration and the coming in of the new; or the lady of the house may have arranged, herself, to make a visit, and the coming of the invader thus despoils the plans of two families.

A General Invitation.—In view of the above contingencies, we most emphatically say, do not accept such an invitation as "Do come and make us a visit," though felt to be earnest and cordial, without something being added unto it by way of preliminaries. A lady should scarcely go to city, town or country to visit her own sister, without first writing to announce her coming, or asking if it will be convenient. Even the

members of one family may have times when they can more perfectly enjoy each other's society than at others.

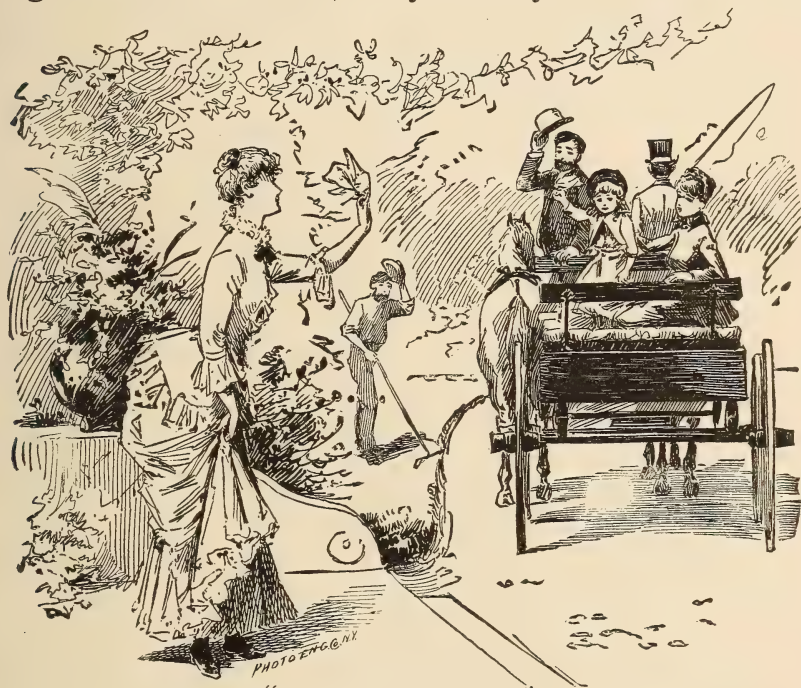
The Right of a Hostess.—The hostess unquestionably has a right to say whom she will entertain; and none but intimate friends, between whom there is a perfect understanding, will even write to announce an intended visit, but will wait for a special invitation.



"WELCOME THE COMING."

The Time Specified.—When such an invitation is extended, the time for coming and length of visit should be clearly stated. By this arrangement, the guest will not unconsciously disarrange her friends' plans by staying too long, or frustrate any pleasant projects for her entertainment, by departing before they can be carried out. At English country houses, the time and duration of a visit is always specified, and the guest who makes himself particularly charming and desirable, is urged to repeat the visit at a very early date, instead of being persistently pressed to remain. It is understood that the visitor has other invitations and plans, even if the host or hostess may not.

A Limit Made by the Guest.—When no time has been set for departure, in the invitation, the visitor will make his own limitation, and inform his entertainer. If the latter has made no such specification, he does not like to ask his guest how long he intends to remain, and yet it may be inconvenient for



"SPEED THE PARTING."

him not to know. When one has to set his own time, it is best to limit his visit to three days, or a week, according to the degree of intimacy, or the distance he may have come. If the host or hostess insists on a prolongation of the visit, arrangements can be satisfactorily made accordingly.

Making One's Friend a Convenience.—We by no means wish to discourage or underrate the beautiful old institution of hospitality. We confess to a sort of reverence for the sacredness in which it was held by the Arab in his tent, and the

ancient nomadic nations of the earth. But it meant a very different thing in those simple, primitive times from what it means now. In those days, there were no hotels. Now, if a person wish to see a distant city, or have business in the place, we can see no human reason why he should not stop at a hotel, or why he should feel that he is at liberty to look upon his friend's house as such. Let him, if he wish to see his friend, by all means send his card, or call; then, if his company be urged for a visit, he experiences no loss of self-respect in the acceptance.

Duties of the Host or Hostess.—Offer your guests the best that you can give, and then make no apologies for having no better. See that their food is well cooked and neatly served, that the sleeping-room is in order, well aired, and if the weather be cold, as comfortably heated as possible. Foolish lavishness and ostentation are a proof that the wealth which prompts them is a recent acquirement. Unless a hostess be a sufficiently good housekeeper to keep the domestic machinery oiled and noiseless, unpalatable food, irregular meals and slatternly service will detract much from the most cultured atmosphere and the warmest welcome. Inform your guest of your hours for serving meals, but if it should happen that for any sufficient reason he can not be promptly at hand, serve him, if long after the meal, with a light lunch, and much good humor. If your help is so insufficient as to make this a great inconvenience, he will not be apt to allow you to go to the trouble of serving him between meals again. But you would better serve lunches every day than to have such iron-bound rules regarding meals that he feels like a condemned criminal if not on hand at the instant. Neither neglect nor worry him with too much attention. The moment he begins to feel that he is being entertained, he begins to suspect that he is a burden.

If possible, arrange some amusements for his special benefit, to show that you wish to please him; but, if you have household or other duties to perform, do not hesitate to go about them as usual. If you have a letter to write, or are in the habit of taking an afternoon nap, do not hesitate to retire to your own apartment and take the necessary time. "If," says Mrs. Sherwood, "you have a tiresome guest, who insists upon following you around and weighing heavily on your hands, be firm, go to your own room and lock the door."

Remember that if you do not care for certain hours for retirement, your visitor may, and if he evince a disposition for such a time, respect his inclination. In other words, let him alone. If you are entertaining in the country, do not insist on your visitor accompanying you to church, or to tea-parties, or visits with people in whom he has no interest. It is polite of course to invite him, but do not press the matter; let him feel that he is at perfect liberty to decline.

The Model Host or Hostess.—A recent writer has said: "To be a charming hostess requires all the best qualities of the legendary angel, combined with the fascinating wisdom of the arch-enemy. A morbid devotion to truthfulness in word, deed and countenance is impossible to the cordial or even the courteous hostess. She is expected, by the sacredness of her position, 'to smile though the China fall.'" And we might add, she is still compelled to smile though her guest bore and tire her beyond all ordinary endurance; for the rites of hospitality demand that the guest, if he be a burden or inconvenience, shall never know it.

We must look, after all, to the high-bred English for the model entertainers. On arriving at the country house, the guest is conducted to his room, where a cup of tea or some light refreshment is served. The servant in attendance

informs him at what hour before dinner he will be received in the drawing-room. He rarely meets the host or hostess until this hour. Sometimes, an invitation is brought to him to drive before dinner, but when this is not done, he is at liberty to seek his own amusement until the time for presenting himself to his entertainers arrives. Generally, the hostess, before her guests separate for the night, tells them that they will find, in the morning, horses at their disposal, with which to drive where they please, she asks if they have any projects in which she can be of any assistance, or she suggests an excursion or picnic to which they are at liberty to go or stay, as suits them best. They are asked at what hour they prefer breakfast, and are given the choice of having it in their own rooms or in the dining-room, and at the same time are invited to meet the hostess at an informal lunch in the middle of the day.

While the fine establishment and trained servants of the English hostess may not fall to the lot of a great many hospitable souls, they can still make their guests happy by giving them a kindly welcome, and then allowing them liberty and the pursuit of happiness according to their own sweet wills. It does not follow that you do not respect or love a person because you do not wish to talk to him, or be talked to by him, from sunrise till bed time. Human nature can not stand such a strain. This is one of the reasons why many charming people accept no invitations, invariably stop at hotels when away from home, and avoid entertaining others, because the exactions of "visiting" are chains too heavy to be borne.

Duties of the Guest.—In houses where the ladies of the family perform the domestic duties themselves, or perhaps with the assistance of one servant, the guest, who is considerate, will first of all endeavor to add as little as possible to the labor of her friends. She will make her own bed and arrange

her clothes and belongings, so that time need not be spent in making the room tidy after her. She will ask to assist in any light work which she can do, and will be careful to be punctual at meals. If she is not allowed to help, she will, after breakfast, retire to her own room, absent herself for a walk,

or, at least, not intrude herself in the way of those who are obliged to busy themselves with household or other tasks.



In any case, the well-bred guest will conform, as far as possible, to all rules and regulations of the house, such as the hours for rising, retiring, and having meals. She will, if possible, fall in with and help along any little amusements which the family enjoy, such as parlor games, a contest at chess with the master of the house, or a rubber of whist with any of the family who happen to be devoted to the game. She will express pleasure and thanks at any project formed for her amusement, and, as far as her strength will permit, will hold herself at the disposal of her entertainers. She will not accept invitations, or entertain her own friends without consulting her host or hostess.

The guest, who is a lady or gentleman, will not send the servants of the house on errands, find fault with or notice the bad behavior of children, or kick the family dog or cat.

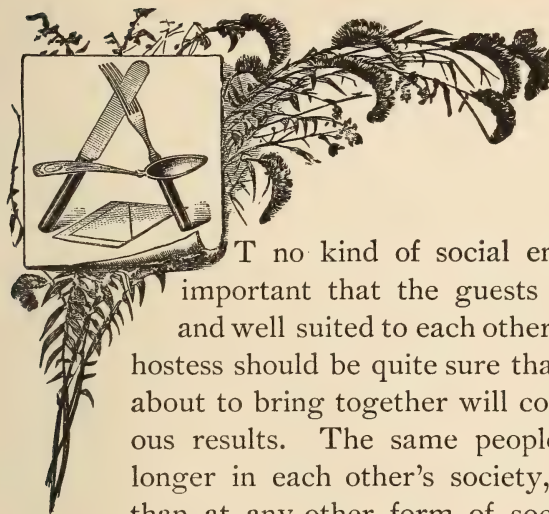
Making Presents.—The guest who wishes to make one of the family a present, should bestow it on the hostess, or on the youngest child.

Your Host's Friends.—Be very particular regarding the treatment of the friends of your host or hostess. Even if they be distasteful to you, you must endeavor to conceal your dislike, and avoid all unfavorable criticisms after their departure.

Taking Leave.—Before going, express to your entertainer the pleasure you have had in the visit. Be sure to write to your friends on your arrival home, assuring them of the fact, and repeating your appreciation of their kindness. Whatever skeleton you may have found in their closet, remember you have partaken of their hospitality, and be not the one to open the door, for even the slightest peep at the ghastly possession, to any one else.



CEREMONIOUS DINNERS.



NO kind of social entertainment is it so important that the guests should be congenial and well suited to each other as at a dinner. The hostess should be quite sure that the elements she is about to bring together will coalesce with harmonious results. The same people are obliged to be longer in each other's society, without any escape, than at any other form of social gathering. You and your neighbor at the table must talk, or you are painfully conscious of boring each other, and being considered sticks by all the rest. Imagine the situation when you have not one idea or taste in common. General conversation should at intervals bring the whole company *en rapport* or into sympathy; but, in these days the prevailing tendency seems to be to talk in pairs. The era of great conversers, who could entertain a whole tableful with their wit and eloquence, seems to have gone by. We can not believe there are no longer any such talkers as those of the old time; we rather think there are no such listeners. Much of the spirit and inspiration of a speaker departs when he finds his audience gradually breaking up into opposition groups of twos and threes. He naturally feels that he is not making himself interesting. A little more cultivation of the art of listening would no doubt help to develop the art of conversation, not only at dinners but everywhere else.

The Old Style and the New.—Nowhere has the growth of luxury in this country been more apparent than in the pomp and circumstance which now accompanies modern dinners. Time was, not many years back, when a fine white damask table-cloth and napkins, a solid silver service, some good china and glass, furnished forth the festive board of a “blue blood” or merchant prince on the most stately occasions. If flowers were used, they were few, and the hostess of those days had not yet imagined the quaint and curious designs and the profusion of color and fragrance which is part of the ceremonious dinner of to-day. Two or three white, cut or engraved glasses supplied the places of the five of various tints and shapes which now stand next each plate; and *menu* cards, *bonbonnières* and favors worth a house and lot, were follies not yet dreamed of in their philosophy. But, notwithstanding the fact that extravagance is the fashion, there are still given some old style dinners, where good feeling, wisdom and wit glow and sparkle quite as beautifully as they do around these more ostentatious boards.

We do not say but that the charmingly decorated porcelain and pottery are works of art, which are to be encouraged as part of the real education of a people; and we see no reason why any one with a particle of artistic taste should wish to return to the white expanse of old time table furnishing. We merely wish to suggest that the absence of these modern luxuries does not make a good dinner in good company an absolute failure, and that no one should hold back from extending such a hospitality because he is not the fortunate possessor of sets of Sèvres, Dresden, or old Spode.

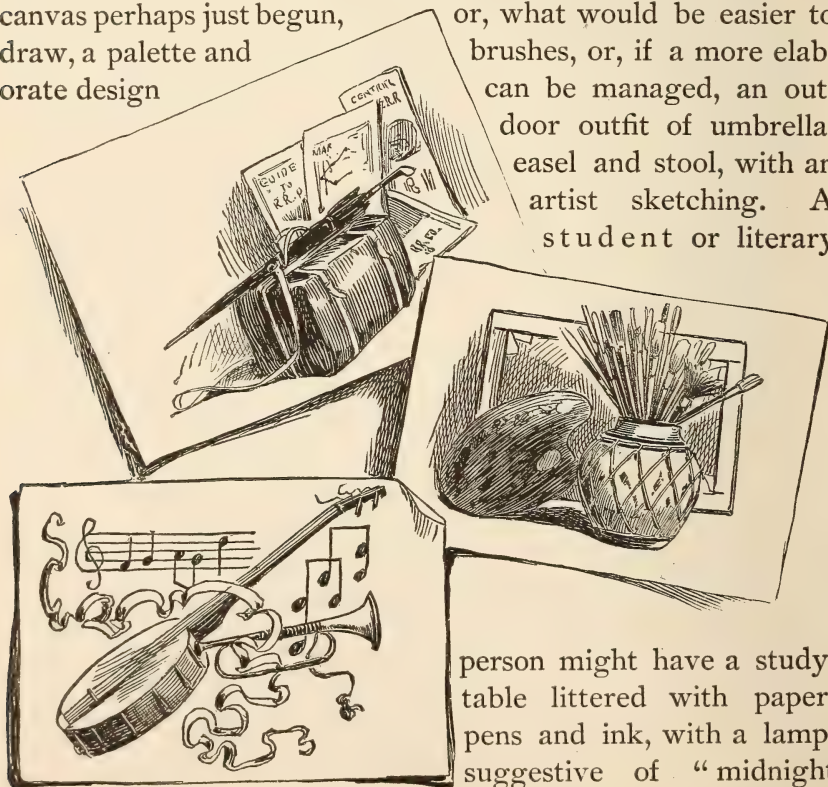
The Table.—The long extension table is most in use, as it more readily accommodates itself to the number of guests than any other.

The Table-Cloth.—The table should be first covered with a canton flannel spread. This may be white if the cloth is to be the usual snowy damask, and red if the outer cover is the open work table-cover. One need never fear of going wrong in using a fine white damask, and eschewing the silk and gold embroidered affairs. A table-cloth that will not wash is in decidedly bad taste. The long fold down the middle forms the line upon which the centre ornaments are to be placed.

Decorations.—There are about as many devices for making a table look pretty as there are varieties in porcelain, *faience*, flowers, and napery. If the hostess, or whoever directs the decorations, have artistic taste or even a certain knack or skill at combining colors or forms, she may carry out any plan or device of her own with success, and even find herself honored as being the originator of a fashion; but, if she be not quite sure of her skill, rather than run the risk of future ridicule, she would better keep in the safe, beaten path of conventional customs. As some one has remarked: "It is better to be sure than sorry." A fashion which has found much favor is the scarf or mat of crimson velvet laid over the table-cloth down the centre. This is to give a bit of rich color to the table and to serve as a background for the decorations to be placed upon it. Sometimes these are banks of flowers in trays, or silver salvers, lined with mirrors to simulate miniature lakes, upon whose surface float artificial swans, or, perhaps, a ship of flowers. Sometimes, tall, slender vases of graceful or fantastic design contain blossoms and trailing vines; and again a French flower girl in bisque stands amid a bed of ferns, and supports an overflowing basket of roses. Some very beautiful designs have been entirely of ferns of the different varieties, gracefully and effectively arranged.

Dinner Cards.—Of odd, pretty or fantastic devices in menu or dinner cards, there seems to be no end. A good idea for starting conversation and raising a merry humor is to hit off delicately and good-naturedly any hobby, occupation or pursuit of those present, by the design upon the card. These little drawings can be done in ink, sepia, or colors, by any one who has even a slight aptitude for such things, or appropriate designs can be copied from books or magazines. Suppose, for instance, an artist is to be present, his or her card should show a small easel draped with a scarf and holding a little canvas perhaps just begun, draw, a palette and orate design

or, what would be easier to brushes, or, if a more elaborate can be managed, an outdoor outfit of umbrella, easel and stool, with an artist sketching. A student or literary



person might have a study-table littered with paper, pens and ink, with a lamp, suggestive of "midnight

oil," and, beside it, a large pair of spectacles. A musical individual should have his or her favorite instrument.

If it should happen to be a piano, and this is found too difficult for the amateur artist, simply the key-board could be represented; a violin, harp, or any of the smaller instruments will lend themselves readily to means of decoration. If a vocalist is to be served, a bar or two of music, perhaps that of a favorite song with the title or a few of the words, would be appropriate. Suppose we have an angler, what could be more complimentary than a rod and fish-basket, or perhaps two or three portraits of his alleged victims of the finny tribe. If he a be mighty hunter, a gun and game-bag, or some dead birds would be equally fitting. The lady with a craze for pottery painting, could have a sketch of a vase, plaque and punch-bowl, prettily grouped, and the one with a particular liking for some domestic animal might have her pet poodle, pug, or parrot set forth in his most engaging attitude. Suppose we have a friend who would continually a-journeying go, make a group of his valise, umbrella, and time-tables, or a retreating train of cars, with the gentleman in the rear, just a little too late. An oarsman can have his oars and racing shell, a yachtsman his yacht, and an athlete his dumb-bells and Indian clubs. A graceful compliment to a foreigner would be the flag or arms of his country, together with our own. Should he be a diplomate or secretary of a legation, an official-looking paper or papers with seals attached, and pens and ink-stand might be added to the national emblems.

It is perhaps needless to suggest that the work upon such trifles should be kept exceedingly neat and dainty, and the card clean and crisp.

Favors and Bonbonnières.—The pretty trifles containing sugar plums, or simply the favors which are given to each lady guest to carry away as a souvenir of the occasion, have

given employment to the inventive brains and skilful fingers of an army of workmen, both in our country and in Europe. They are pretty, fantastic, or expensive, according to the taste, common-sense or purse of the giver. The prices for each, range all the way from fifty cents to fifty dollars, the latter being not an uncommon price for a hand-painted fan, lace handkerchief, or artistically chased silver box, which have been bestowed on guests at many recent lunches or dinners given by ladies of wealth. Less expensive favors are bags of plush and satin richly embroidered and trimmed with lace, and a very pretty conceit is the tiny muff of velvet, silk and ribbons, in which is concealed the *bonbonnière* of sweets.

Fans are much in favor, and pretty satin ones can be had at from twelve to one hundred dollars a dozen. Very pretty ones of paper, of Japanese make, can be obtained at much less cost.

Gilded wicker baskets, lined with bright tinted satin or plush, inside of which was placed silver paper to hold the confectionery, quite delighted the hearts of some lady guests at a dinner given about two years ago, since which time they have become very popular for such uses, as they are so easily converted into useful and dainty work-baskets.

Another style of *bonbonnière*, which can afterward be used for a party bag or in numerous other ways, is the brocaded silk handkerchief, gathered up into the form of a bag, and decorated with tassels and lace, and satin ribbons by which it is to be hung.

Painted Easter eggs in satin, plush or carved wood boxes, or eggs made of different materials, that can be opened, and are large enough to hold confectionery, come in a multitude of devices, and are as cheap or expensive as the buyer may desire. A pretty design is a painted egg lying in a nest of silver and gold threads in a dainty basket.

Tiny wheelbarrows of wood, with a few pansies, daisies or rosebuds painted upon them, with the monogram of the recipient, or those of carved wood, which can afterward be filled with earth, and made to hold a house plant; or the prettily tinted ones of Dresden ware, which can afterwards be utilized for cut flowers, are all graceful and appropriate favors.

Small, gilded wicker baskets, hung upon three gilt poles, gypsy kettle fashion, will afterwards conceal a small cup or vase in which cut flowers can be placed.

Articles in pottery, which can also be used for holding flowers, are pale pink conch shells, sea-green dolphins, a group of branching coral and shells, sea-weeds floated up against a piece of drift-wood, a canoe pulled up on the shore, a lunch-basket with a bit of pink or buff napkin peeping over the edge, a small donkey carrying pale blue panniers as large as himself, a churn of pink and silver, or a gaily decked peasant with a large fish-basket swung upon his back.

Others, which open and disclose the *bonbons* within, are large roses, a sedate head of a Turk, whose fez can be easily lifted off, a rosy apple which is quickly halved, or a silvery clam-shell among pale pink sea-weeds.

The great majority who cannot afford to give expensive favors, can find at the wholesale stores, where they can be bought much cheaper than at retail, or can themselves manufacture, very pretty little affairs of gilt card-board and satin. A favorite design in these materials is the pair of bellows, one side of which opens to receive the sugar-plums. Another is the old-fashioned carpet-bag with puffed satin ends. A powder-horn hung by silken cords and tassels, if made at home, can have two flat sides cut the required shape, and joined together with puffed satin. The card-board can be covered with gold-paper, gilded or painted with the name or

initials of the recipient and some appropriate design. A hat or shoe might also be made in the same way.

A conceit which would be especially effective for a dinner given to army officers and their wives, would be a miniature cannon or stack of arms, with chocolates arranged in a pile like cannon balls beside them. A Greek or Roman helmet, or a small Krupp gun, with its large bore, which would be adequate for holding sweets, would also be appropriate for such an occasion, if manufactured in the deft and dainty manner of which the French toy maker is such a master.

The person who is skilful with the brush has, within easy reach, a multitude of pretty fancies that are sure to please. Small wood covers for books, or photograph cases, or larger ones for music, decorated with an owl sitting on a swaying branch, over which creeps woodbine or ivy; a flight of birds; a butterfly settling down upon a spray of golden-rod; or a branch of wild roses, with a spider's web in the corner, are all appropriate designs for such articles.

Small boxes of wood, or those covered with satin, can also be decorated in the same way, or with the quaint little Kate Greenaway figures in color or in outline.

Tiny banners of satin, with some simple design, in which may appear the monogram or initials of the lady to whom it is to be given, are also acceptable.

Small leghorn hats filled with flowers, and having ribbons by which they can be hung upon the arm, were the very æsthetic favors which delighted the hearts of twelve ladies at a luncheon given about a year ago by a leader in the social throng.

Conducive to merriment are cats and kittens with almost human expressions, owls with eyes rolled up or cast down in a languishing manner, and bears in stained glass attitudes. These amusing conceits are to be found in china or composi-

tion, and open to disclose tempting caramels or sugared fruits.

In the latter material, fruits and melons, elephants, tigers, lions, and even the harmless, necessary cow, are pressed into service as *bonbonnières*. Quite inexpensive favors in paste-board come in the form of steam yachts, ferry-boats and gondolas, to be loaded with sugar plums. Besides these are musical instruments, such as banjos, guitars, mandolins, tambourines and drums, and the different implements used in such games as lawn-tennis, and battledoor and shuttlecock.

The very realistic toads, crocodiles, snails, beetles and old shoes, which have appeared on some tables, we need scarcely suggest, are anything but "a dainty dish to set before the king," or indeed any ordinary person. Their presence at a feast is sometimes quite enough to destroy the appetites of sensitive or slightly squeamish people.

Bonbonnières, favors and dinner cards are simply a caprice, and not a necessity. The hostess whose taste does not lead her in this direction, or whose purse will not admit of such expenditures, may give very charming dinners or lunches without anything of the kind.

Laying the Table.—The centre ornaments being arranged, the person laying the table next measures a hand's length from the edge of the table towards the centre, which will be the proper line upon which to place the water goblet, around which he groups the claret, wine, hock and champagne glasses. The plate comes next, upon which is placed the folded napkin, holding a roll of bread. At the right of the plate are usually to be seen two knives and a soup spoon; at the left, three forks. Very thin glasses, which are sometimes used for choice Madeira, are not put on until the latter part of the dinner.

If oysters are to be served on the half-shell, a small majolica plate containing them and an oyster fork is placed beside the larger plate, as oysters served in this style are to be eaten first of all.

When *menu* holders of china or silver are to be used, these are placed before each plate, but when these are dispensed with, the card is laid on the plate.

A salt-cellar of some pretty or fanciful design should be placed at each plate. The *carafe* should not be set on until the last thing, so that the water may be cold from its fresh contact with the ice.

Serving à la Russe.—As the practice of serving entirely from side tables, or *à la Russe*, as it is called, is now considered the most elegant, no spaces are required to be left for large dishes, carving-knives, forks or spoons; all vacancies being filled with baskets and numerous designs of silver, gilt, glass or *faience*, holding fruit, *bonbons* or confections of various sorts.

The Sideboard.—This should have ready for use the reserve dinner plates, sauce-ladles, knives, forks, tumblers and Madeira glasses. On another table or sideboard should be placed the finger-bowls, desert plates, the small spoons, coffee-cups and saucers. At the table nearest the door, or, if the room be small, in an adjoining room or hall, should be served all the principal dishes. As the roasts are to be carved here, this table should contain the plates necessary for the course, and the accessories, carving-knife, fork, steel, etc. The soup tureen and soup plates are also kept on this table before the entrance of the guests.

Plates removed from the table are immediately sent to the kitchen.

Champagne and hock are not decanted, but are kept in ice pails until needed. Wines poured into decanters are placed

upon the principal sideboard, and when required are brought first to the host, who sends them around to his guests.

The Order of Wines.—White wine is usually offered with the fish, sherry with the soup, and claret or champagne with the roast. The guest, if he take the latter, should be asked if he prefer dry or sweet champagne. A napkin should be wrapped around the bottle, as its recent contact with the ice causes drippings, which are decidedly objectionable upon dainty toilettes.

The Servants.—One well-trained servant can wait upon ten people, which is a very good number for a dinner. It generally requires three to serve twenty-four. In some establishments where there is a competent butler, the mistress requires of him only to direct and manage the under servant or servants, to remain behind her chair, and to hand the wine. Sometimes the butler serves all the courses, and waits upon a small dinner party with no assistance. Frequently he is helped by a maid-servant.

The Hour.—Seven or eight o'clock are the usual hours for dining. The former is more in favor in this country, as it leaves more time for fulfilling evening engagements. Whatever the hour is, it should be distinctly stated in the invitation, and the guest should take particular care not to be one minute behind time. He must indeed be of more than ordinary metal who can face with equanimity a roomful of impatient guests, and an anxious host and hostess who are thinking of the cooling soup and the spoiling courses. Of course, none of this will be visible on their faces, but if he knows anything of "dining out," he must be sure that it is all there, and that he is the active and sole cause. About five or ten minutes before the hour, is the proper time to arrive.

Entering.—The gentleman guest will find in the hall a card bearing his name and that of the lady he is to take out to the dining-room. Sometimes accompanying this card is a *boutonnière*, which he places in his button-hole. If a lady be with him, he allows her to precede him in entering the drawing-room. If he be not acquainted with the lady assigned to him, he asks the hostess to introduce him. When cards are not provided, the lady of the house should quietly inform each gentleman which lady he is to take in to dinner.

Going in to Dinner.—The butler, or head waiter comes to the entrance and silently bows to the host, who is inwardly on the alert for this signal of announcement. The latter offers his left arm to the lady who is to be most honored. Sometimes it is a noted literary woman or artist who is the lioness of the occasion, and for whom the dinner is given, or it may be the wife of the lion of the hour, or the most celebrated man present, or, if no such distinction can be made, then it should be the eldest lady, providing, of course, she is old enough not to resent such discrimination. The hostess comes last with the gentleman whom she particularly wishes to honor. Each guest finds his or her name written upon cards placed upon their plates over the *menu* card. Sometimes the host previously informs them upon which side of the table they are to sit, which is a very good arrangement for preventing confusion. The ladies and gentlemen stand at their places until the hostess is seated, when the gentleman, having his right arm free, arranges the lady's chair and places her at his right. If there are any vacant chairs, they are, if possible, left the farthest from the entertainers, as it is pleasant for the latter to be as near as they can to their guests.

The First Course.—When oysters are found next the plate, these are eaten, or pretended to be eaten, by all. Soup,

which comes next, is refused by no one, and even the one who has a deadly aversion to this part of the *menu*, should take lessons of the people who eat on the stage, and appear to be enjoying it, while taking very little. We need scarcely add that no one will commit the enormity of taking soup a second time, as, in that case, the whole company must wait for one person. Other courses may be refused, but never soup.

Taking Wine.—Contrary to the usual custom, some people had begun to give dinners without wines, even before Mrs. Hayes, at the White House, heroically set her face against the use of liquors at the feast. But the example of the first lady in the land had the effect of strengthening the resolve of many who had not before the strength to carry out their intentions in this respect. Nevertheless, the force of old established custom and the taste of some people still seem to require wine at the dinner. In Europe it is about as much of a necessity as bread; and foreigners and those who have spent much time abroad miss it, when absent from the table, as the tea or coffee drinker does his favorite beverage.

The average American can not drink wine like the foreigner. His more nervous organization actually forbids it. Some constitutions will not stand a drop of spirituous liquor. Others must take it very sparingly. Still others are teetotalers on principle. Having, in this country, seen so much of the terrible effects of intemperance, they shun even the first step of the downward flight.

For these and other reasons, the host or guests have no right to feel offended if a gentleman or lady refuses wine. This should be done as silently and unobtrusively as possible. A shake of the head, or simply placing the fingers over the glass, will suffice; or, if one wish, he may allow his glasses to be filled, and sip them once or twice, or let them remain

untouched. If toasts are given, the latter plan is the best, as no one wishes to appear so discourteous as not to raise his glass on such an occasion. But if one have good or sufficient reasons for refusing, especially if it be on principle, he should make no remarks on the subject. A temperance lecture is decidedly out of place at such a time, when no one is supposed to be in need of this advice, and where it is a positive insult to the host.

Rising from the Table.—When all have dined, the hostess bows to the lady at the right of the host, and rises. This is the signal for all to rise and pass to the drawing-room, except when the custom of gentlemen remaining after the ladies is observed. In the latter case the gentleman who accompanied the hostess in to dinner opens the door for her to pass out, and all the gentlemen remain standing until the ladies have left the room. Wine and cigars are then discussed, either in the dining-room or another apartment, while the ladies chat together in the drawing-room. The custom of gentlemen remaining at the table is thought by many to be one “more honored in the breach than the observance;” and is gradually going out of fashion. In many of the recent, elegant dinners, the gentlemen rose with the ladies and accompanied them to the drawing-room. It seems that, out of deference to their fair companions, gentlemen might postpone, for a short time, their after-dinner cigar, and certainly the opportunities for taking wine with the courses are more than sufficient for a temperate man. In the minds of some, the custom is always more or less associated with the dark ages.

After Dinner.—When coffee is not served at table after the desert, it is served in the drawing-room, half an hour or so later, after the gentlemen have come in. In such cases the hostess usually sits by the coffee-urn, and the gentlemen hand

the coffee-cups to the ladies, a servant following with sugar, cream, and sometimes a cut glass bottle containing brandy.

Taking Leave.—Guests should remain about one hour after dinner, and not later than two hours. Should one be obliged to leave immediately after dining, he or she should explain this to the hostess directly after arriving, in which case there can be a withdrawal without any formal leave-taking.

Calls After a Dinner.—Calls should be made upon the hostess within a week after a dinner, by all who have been honored by an invitation, whether accepted or not. Gentlemen whose time is much absorbed in business, making it inconvenient to do much calling, may send their cards by their wives or lady relatives. When this is impossible, they may be sent by post, but this should be the very last resort, as a single gentleman, if he have not the time to call, should at least offer the civility of leaving his card in person.

The Invitation.—Invitations for a dinner are usually sent a week or two before the event. They can be either written or engraved. Sometimes, ladies who give a great many dinners, keep on hand engraved forms which can be filled with names and dates as the occasion requires. The usual wording is the following:

Mr. and Mrs. John Grayling

request the pleasure of

Mr. and Mrs. Stuart Burrell's company at dinner,

on Tuesday, March ninth,

at seven o'clock.

In Honor of a Guest.—When the dinner is given in honor of some distinguished person or a guest from some other city, there is added to the invitation the words: “To meet Mr. Guy Courtney of Washington;” or a separate card is enclosed on which it is written or engraved in this form:

To meet
Mr. Guy Courtney,
of Washington.

R. S. V. P. no longer appear on dinner invitations, as it is understood that all such invitations must be answered.

Acceptance or Regrets.—The recipient of an invitation should answer it immediately, either accepting or declining. An acceptance may be expressed in the following terms:

Mr. and Mrs. Stuart Burrell
accept with much pleasure
Mr. and Mrs. John Grayling's Invitation
for March ninth.

Regrets may be written thus:

Mr. and Mrs. Stuart Burrell
regret exceedingly that owing to (whatever the cause may be)
they cannot have the pleasure of dining with
Mr. and Mrs. John. Grayling
on Tuesday, March ninth.

The cause for declining should be stated very clearly, as nothing can be more rude than regrets with no reason assigned.

If illness, or some other urgent cause, renders attendance impossible after an invitation has been accepted, word should be sent immediately to the hostess, even if it be but a few minutes before the appointed hour.

Guests from one Family.—A gentleman should not be invited without his wife, nor a lady without her husband, unless in cases where either one happens to be a guest in a city some distance from home, or the husband or wife of the person invited is absent on a protracted tour. No more than three from one family should be asked, unless the dinner is to be a very large one, or it is understood to be a family affair.

Returning Courtesies.—Those who are in the habit of giving dinners should, if possible, return the hospitalities they have received. If their resources will not allow of this kind of entertainment, they should seek some other method of returning the compliment. They should not be deterred from so doing because they cannot entertain so magnificently as the one who has opened his house to them, but should remember that the spirit, and not the manner of doing these things, is what is considered by the most refined people. If, for any good reasons, a lady cannot entertain, she should not decline invitations on this account, as it is generally understood why she does not do so, for, if society wish for her attendance, there must be compensation enough in her presence, else the demand would not continue.

While it is quite certain that a large share of entertaining is what some one has denominated a "give and take affair," it is also true that the most delightful and thoroughly successful social gatherings have been given by hostesses who respected and admired certain people for their minds and hearts alone, who invited them for these reasons, and for the purpose of bringing together congenial souls. With no petty

calculation of benefits to be received in return, they embodied in their social creed, the finest reading of that grand old law of hospitality.

Whatever may have been omitted in the foregoing pages, we hope will be found in the following ingenious rhymes, which seem to embody about all that can be said regarding the rules for dining out.

FRENCH ETIQUETTE FOR DINERS OUT.

[From the French (Code Ceremonial) of the COUNTESS DE BASSAUVILLE.]

In dress complete of silk and lace,
In spirits gay and fine,
Promptly arrive, with beaming face,
When you go out to dine.
Go precisely at the hour in the invitation stated,
Nor hurry in before the time, nor ever be *belated*.



To the lady for him chosen
 By the hostess able,
 Offers the gentleman his arm
 To lead her to the table.
 No lady ever should refuse the arm of *Monsieur brave*,
 To do otherwise he'd recognize as insult very grave.

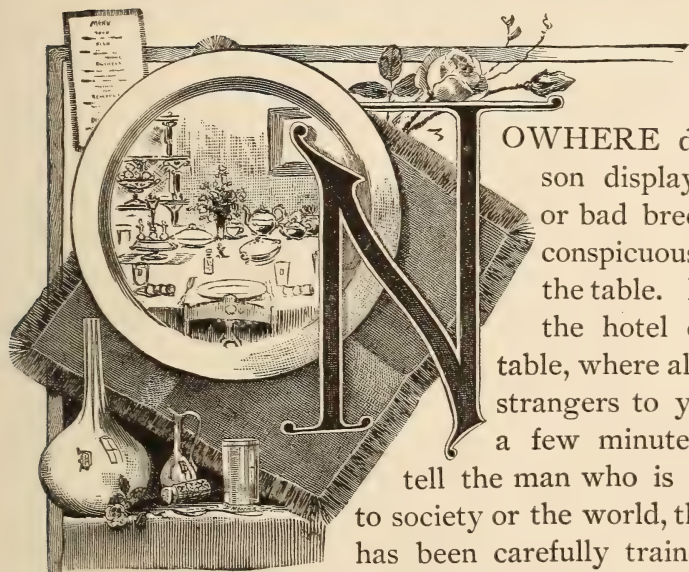
When *en route* for the dining-hall,
 No lady, called well-bred,
 Will stop, or hesitate at all ;
 But, with well-measured tread,
 Will observe the strictest order, nor let any pass before,
 Both in going from the parlor, and returning to its door.



A card should indicate your seat ;
 But, if you find it not,
 Await with manner most discreet
 Till *Madame* casts your lot ;
 Then place yourself behind the chair *Madame* has signified,
 And wait her signal to sit down with presence dignified.

The men should wait until they see
The dames their napkins hold,
Then spread them deftly on the knee,
And do not quite unfold.
Be not too near the table, and of the opposite beware;
Sit upright with graceful air; lean not back upon **your chair**.
'Tis called uncouth to cut one's bread;
It should *broken* be;
Upon the plate it should be spread
And eaten leisurely.
Accept the plate that's to you sent, nor pass it to another,
The host who has remembered you will not forget your brother.
Attract their glance and *make a sign*,
But servants do not *call*,
If you should want more bread or wine,
Or anything at all.
And *thank* them not; in serving you they serve their master still,
Avoid all noise with knife, fork, plate, and use your jaws with skill.
Eat with the *left* hand, cut with the right,
Handle not any bones.
Guests *should not laugh*, ('tis ill-bred quite),
While speaking in low tones.
Be affable to other guests as much as in you lies,
Be attentive when your hostess the signal gives to **rise**.
A part of your evening is due
The house where you have dined;
So, after dinner, hours two
Are given to feast of mind.
Then say good-bye. *Within a week* your hosts a visit pay,
Their feast to praise, and of their guests the kindest things to **say**.
And courtesy requires that you
An ample dinner give
Within the month that does ensue;
Unless it be you weary live
A bachelor, a widow lorn, or lady still unwed,
Or fortune's fickle favors are not round your pathway shed.

IN THE DINING-ROOM.



NOWHERE does a person display his good or bad breeding more conspicuously than at the table. Look down the hotel or steamer table, where all are entire strangers to you, and, in a few minutes, you can tell the man who is much used to society or the world, the one who has been carefully trained when a child, the recluse or absent-minded man, the one who is entirely indifferent to matters of social culture, and the decidedly ill-bred man. If these things are at once detected at a public table, how much more are they noticed at the private board, where deference to ones host and hostess, and their friends, should make one care to be in all ways unobjectionable, and incapable of giving offense.

The Dining-Room.—First of all, let us consider the dining-room. This important apartment should be well lighted and cheerful in furnishing and decorations. The idea that dining-rooms in all kinds of modern houses should imitate the sombre, brown dining-rooms of old, European houses, where every room was solemn, is a mistake which is being

rapidly rectified in many of the handsome, new residences. Unquestionably, much bric-a-brac, scarfs and drapery are out of place, except in a very spacious apartment, as room must be left for the waiter to move about without being in danger of disarranging such things. A rich, but not sombre wall, a few pictures, some pretty pottery and glass on the sideboard, and harmonious curtains and carpet, are capable of furnishing color and sparkle enough to keep any apartment from looking dreary, if chosen rightly.

Chairs upholstered with leather are not only more durable, but for dainty toilettes, such as are likely to be worn at dinners, are much better than cane, as the latter are likely to catch certain kinds of garniture and make havoc, especially with beads and pendants.

Laying the Table.—The napery should be always clean and well ironed. It is better to have a good many coarse table-cloths, and have them fresh, than a few very fine ones that must be made to do duty after their daintiness has departed. The silver should be kept bright and well washed, and the glass transparent and glistening. If china or glass has the least roughness to the touch, it has been either washed or dried improperly. A dainty, sparkling table with plain viands is decidedly more tempting than an array of good things set forth with smeary glass and soiled table-cloth.

The Breakfast Table.—For breakfast a colored spread may be used if preferred. The red and white, pale pink, and buff damasks come in very pretty and attractive designs. Napkins should match the cloth. A few flowers add very much to any table, and should not be forgotten at breakfast any more than at the more ceremonious meals. Fruit or melons are usually eaten first, and should, if the table is large, be found on sitting down at each plate. If oatmeal

is served, it should come next, and should not be brought to the table until needed, as it is generally preferred hot. Next come the meats, vegetables, omelets, eggs, or hot cakes as they are required. With many it is the custom to have the entire breakfast placed upon the table before sitting down, but where oatmeal or cracked wheat, and fruits are to be eaten, it seems much the better plan to serve these in two courses, and make the meats, eggs or omelets the third, as the latter can then be kept hot and appetizing.

In a large family, where there are servants, much informality should be allowed. Members of the family, or guests, should be allowed latitude as to the time for appearing at the table. The one who has lost sleep through any cause whatever, should be allowed to catch an extra nap in the morning. The iron-bound rule which obliges all the members of a household to make their appearance at the table at an early hour, because the master of the house wishes to catch a certain train, is enough to rouse rebellion in a family, and keep guests forever from the door. If the servants are not sufficient to keep warm an elaborate breakfast for each straggler, let it be less elaborate, or let the late comers take what they find without a murmur. Coffee, oatmeal, or omelet are easily kept hot, and one who, for any cause whatever, has lost his rest, would much prefer his sleep in the morning, with simply a cup of hot coffee and a roll, than to be aroused and dragged forth unfitted for either work or pleasure for the whole day. Let it be understood, and especially by guests, that their appearance at breakfast is a matter of their own pleasure, and that no one will be inconvenienced by their absence, and the breakfast hour will cease to be a terror that haunts one's nights like the fear of losing an early train. Habitual late rising is not a practice to be encouraged, except when one's business or mode of life demands late retiring, but one would

better rise at ten o'clock, and be good-natured and fit for his duties all the rest of the day, than be forced out of bed at six, only to drag through the time in a peevish and languid fashion.

Lunch.—When dinner is served at six or seven o'clock, the midday meal is eaten at about one o'clock, or whatever hour is most convenient. This is usually an informal affair, with hot or cold meats, vegetables or salad, preserves, marmalade or pastry. The table-cloth and napkins may be colored as for breakfast or tea, but, at more ceremonious luncheons, white should be used. Lunch for the midday meal is rapidly growing in favor as cities grow in size. Business men, whose offices or warehouses are at long distances from their homes, are obliged to take their lunches down town, and naturally prefer their dinners when "the cares that infest the day" are put aside, and they are at liberty to enjoy eating with their families.

The Dinner Table.—Dinner, whether served in the middle of the day according to the old time American custom, or in the evening after the manner of the European, is the most substantial and important meal of the day. The table should be spread with white damask, and large white napkins to match. Colored napery is not considered appropriate for dinner. Dishes should be garnished, and placed upon the table as attractively as possible, and the board laid with the utmost care and attention to details. Every member of the household is expected to be prompt at this repast. In England no gentleman thinks of appearing in other than evening dress, and the ladies likewise. In America such ceremonious dressing is not generally adopted, but it is understood that, if any formality is observed, it must be at dinner. Certain it is that the English custom is to be commended for its civilizing and refining influence on the manners. If the master of the

house has the time and inclination to array himself in broad-cloth and fine linen, why should he not do so? If he would assume this attire to sit down in the presence of other gentlemen and ladies, why should he not do so for the one he holds highest among women, and the ladies and gentlemen of his own family? If he set such an example, wife, daughters or sons will be ashamed to pay less attention to their own toilettes, and all will be carefully dressed. No one, in his best clothes, is apt to be careless and absent-minded about his eating; therefore his manners will be correspondingly improved. Good manners are a help to good morals, and a whole sermon might be preached with the swallow-tail for a text: not in a *Teufelsdröckhian* strain, but with good cheer.

Longfellow, happening to be writing a note while arrayed in a dress-coat, with a rose in his buttonhole, says, referring to his dress: "Why should we not always do it when we write letters? We should, no doubt, be more courtly and polite, and perhaps say handsome things to each other."

If such a man could be so impressed with the influence of dress upon manners, must there not be something in the idea that is worthy of consideration by all?

There are very many refined and truly elegant men who do not possess a dress-coat, and many who do, who could not be induced to wear one every evening. Still, some change might easily be made in the freshening of the tie or linen, or the donning of a coat that had not been through the heat and dust of the day; and the ladies of the house can as well dress for the evening before dinner as after.

Respectful behavior toward the members of one's own family lies at the very groundwork of good breeding. There is much to think of in Emerson's remark: "Let us not be too much acquainted," and again: "We should meet each morn-

ing, as from foreign countries, and, spending the day together, should depart at night as into foreign countries."

If we wear our good manners every day, they will set easily on us. Otherwise they may be something like poor Joe Gargary's Sunday coat, a dreadful source of anxiety to the wearer.

Serving Dinner.—At some family dinners the meal is all placed upon the table before sitting down. But where the mistress has the service of a competent servant, she generally prefers to strike a small call-bell which stands before her plate, and have the courses brought on as they are required. When there is more than one servant, and one remains in the dining-room, or in the pantry, to wait on the table, the bell is, of course, not required. Soup is first served, after which the servant removes the plates, and brings in fish. If there is no fish, the roast and vegetables come next. When this course is finished, the platter, plates, vegetable dishes, and side dishes are removed from the table, the servant neatly and dexterously brushing away crumbs from each place with a napkin or small brush. Pastry or pudding is next brought on. If fruit, or nuts and confectionery are served, these come last, and with them the finger-bowl, placed on a doily in the desert plate. This small ornamental bit of linen is usually only to be looked at, and is placed under the bowl as it is lifted from the plate. We remember distinctly the dire mortification of two ladies, who at a dinner, thinking these small napkins were for use, as one naturally might, committed the enormity of drying their fingers upon them, before observing that the other guests used only the large ones.

The Tea Table.—When dinner is served during the middle of the day, the last meal is called tea, and is necessarily light and simple. Cold meats, thin slices of bread, preserves or

stewed fruits, creams, custards, and fancy cakes, or any other cold dish that is fancied with hot tea, is the usual bill of fare. Colored table-cloth and napkins are generally used, the latter of a smaller size than those used for dinner.

Carving.—The master of house is expected to carve at family dinners. He should be provided with a sharp knife and strong fork, and should sit, not stand, while performing this service.

Serving.—The one who carves indicates to whom the plate is to be sent. When a person is handed a plate, he should keep it, not pass it on. Also, when one is to help himself from a dish, he should do so before offering it to his neighbor. The servant should hand everything at the left, except wine and water, which should be served at the right.

The Napkin.—The napkin should not be starched. Why it should ever have been starched, nobody knows, except it may have been for the purpose of folding it into all sorts of fantastic shapes in hotels and restaurants, a method devised for decorating the table, but not in use in private houses. Certain it is, that attempting to put to the lips one of these paste-board affairs, is an operation to be avoided by all but the most hardened hotel boarder.

Some beautiful napkins made in Berlin, Paris, London, and New York, by the Decorative Art Society, having the drawn thread, lace effects, and wrought monograms or crests, are very dainty things in napery, but the thick, fine, white damask is the most thoroughly reliable; it washes well, will never go out of fashion, and is always really elegant.

Daintily wrought and ornamental napkins have been among the luxuries of the wealthy since the days when Queen Elizabeth sent to Flanders for the lace with which hers were to be edged.

Some families provide for the children a coarse grade of damask, as those used by the little folk are more apt to become stained, and to need more vigorous rubbing in the wash than the others.

Napkins should be well washed, ironed and aired, before being placed on the table. A damp napkin, or one smelling of soap, is an abomination.

Japanese paper napkins are very convenient for lunch baskets or picnics.

It is not economy to purchase colored cloths or napkins for the use of children, as they will not bear washing as well as the white.

The Use of the Napkin.—The napkin should not be fastened at the neck, but laid conveniently across the lap, and one corner should be lifted to wipe the mouth. Men who wear a moustache are obliged to manipulate a napkin in a vigorous manner, which would be unpardonable in a lady. It is not customary, when you have finished a meal, to fold your napkin, especially when at a public table or in a private house, when you are to take only one meal, still, if at the latter, and all others at the table fold their napkins, you may, if you wish, do likewise, but you will not be wrong if you never fold your napkin, but leave it beside your plate.

The Knife.—Food should not be carried to the mouth with the knife. We are aware that this trite remark has been found in about every book on manners since the first one was published, but as we yet, in public places, see people performing this rather dangerous operation with the utmost unconcern, we feel constrained to still lift up our voice in protest.

The crusade against the knife should not be pushed, as it is by some, where it is really necessary. Pie and pastry are often served with only a fork, and it is sometimes really painful to see

the fruitless efforts made with a fork to separate the compound into suitable morsels. It would look much more graceful, and be altogether more conducive to peace of mind, if they were first cut with a knife, and then conveyed to the mouth with a fork. The knife as well as the fork must be used with some kinds of fish, with lettuce, and with pine-apple, beside the meats, with which it is indispensable.

The Fork.—The overloading of the fork, such as one is likely to see in railway stations, not only looks decidedly awkward while on its way to the mouth, but results in more unpleasantness after it gets there. Children should be taught to take only as much on a fork as they can conveniently and gracefully manage. The fork in the right hand should be used for eating salads, soft cheese, pastry and all made dishes.

When through with the knife and fork, they should be placed neatly side by side across the plate.

The Spoon.—It is scarcely necessary to tell any one what he must eat with a spoon, as the nature of the dish will generally indicate the necessity of this implement. Still, it occasionally becomes fashionable to use the spoon where it has not before been used, as is now the case in eating oranges and melons. With the desert coffee-cups, very small spoons are used. But the spoon which is apt to get one into the most trouble is the soup spoon. There has been much debate as to whether soup should be taken from the side or the point of the spoon, but we believe the decision is now in favor of the former mode, as it requires less movement and angularity of the arm. Of course, the spoon should not be full, and no noise should be made in taking the soup.

Children should be taught not to put any sort of a spoon too far into their mouths, or to retain it so long as to appear to be cutting their teeth on it.

Eating Fruits.—In many places in Europe, berries and small fruits are served on the stem, and are dipped into sugar as they are eaten. But to the American, used to heaping saucers of berries and cream, this is a decidedly unsatisfactory method of serving. We distinctly remember the feelings with which we daintily lifted a beautiful spray of large, red raspberries from the plate as it was passed, and, after having been obliged to content ourselves with just twelve berries, observed, with a sort of mild wonder, the equanimity with which the other guests submitted to the same indignity.

Pears and apples should be peeled and quartered with a silver knife, and then taken up with the fingers.

Oranges may be peeled and separated, or a small portion of the peel removed, and eaten with a spoon from the rind.

The skins and seeds of grapes should be conveyed by the hand to the plate, as should also the pits of all small fruits.

In stewed or preserved fruits, the stones or seeds should be removed by the teaspoon and placed on the plate. In pies or pastries they can be placed on the fork, and conveyed to the plate.

Eggs.—Eggs boiled in the shell should be eaten from the shell, placed in an egg-cup, if one is at hand.

Bread.—Bread should be broken, not cut, and each portion spread as required. Bread can be laid upon the table-cloth, but no other article of food should be.

The last Piece.—It is perfectly proper to take the last piece, if you want it.

The Soup Plate.—The soup plate should not be served full. A half ladleful is the usual amount. Strict etiquette demands that bread or crackers should be eaten with the soup, not crumbed into the liquid.

The Cup and Saucer.—The cup, when not in your hand, must remain in the saucer. On no account must it be set dripping upon the table-cloth, or the contents poured into the saucer. The only time when this is pardonable, is when there is just ten minutes for refreshments, and the coffee or tea is scalding hot.

Children at the Table.—The parent who does not teach children to behave properly at the table is either densely ignorant or positively cruel. It is astonishing how much discomfort and actual misery one small child can cause a whole tableful of grown people, and how much solid mortification this same small child, if not restrained, may be laying up for his own future years. When the baby is old enough to be brought to the table, he is old enough to have his training begin. Mrs. Beecher, who has written many sensible things on this subject, says:

“We believe that a child should be brought to the table with the family just as soon as it can sit in a high chair, and receive its first lessons from the mother and not from the nurse. The child will soon learn to be quiet and happy, and to wait quietly till the mother has helped the older ones, after which, it will very quickly learn, its wants will receive instant care. But if the child begin to call for attention the instant it is seated, and, if delayed, emphasize its demands by energetic screams and passionate blows on the table, none need expect to restrain such samples of temper and insubordination, even in “the baby,” by indulgence or coaxing. Remove it at once from the table for a short season of admonition, which will soon prove salutary and efficacious, and the little one soon returns to the table serene and happy. Of course, such an interruption may disturb for a few moments the pleasures of those at the table, but if the discipline or lesson, whatever

its nature may be, be judiciously administered, it will not need to be repeated many times, and the discomfort of the family for those few minutes will be a small price to pay for the comfort and honor of having the children all trained to be bright examples of good table manners. When guests are at the table, it will not be courteous to bring very young children to the table until they are so far under control as to risk no danger of disturbance from them, yet it is not wise to tax a child's patience too far unless absolutely necessary. But the



earlier very young children can sit at the table with parents, brothers and sisters, if carefully trained, the greater security for the parents that they will grow up polite, helpful and respectful.

As soon as a child can speak, it can easily be taught to make known its wishes quietly, without crying or impatience, and can also learn that it is the only way by which it can

obtain the desired service. It is surprising how soon the little ones will understand this method of calling attention to their faults, and how readily it becomes a second nature, as easy and natural as breathing. Children are not quite angels—and some are less so than others; these may require a longer process to arrive at the same conclusion, but patience will accomplish it. Parents are cruel who do not give their children such lessons, and enforce them until the child is seldom tempted to ask in a less quiet way. But what can be more disagreeable than children utterly unrestrained and selfish at the table; not the young children merely, but those who have outgrown childhood and are just emerging into maturity. Indulged and unrestrained in their earlier years, they become impatient and arrogant to their parents as well as to those they call inferiors. ‘Hand me the salt,’ without naming any one. ‘Pass the bread.’ Perhaps the demand is a little softened: ‘Give me the butter, please.’ But the please is too long delayed to be rated as anything but another thought. Such habits unrestrained in youth are intolerable when young ladies and gentlemen do not hesitate to exhibit them. Loud talking at the table reveals great ill-breeding and lack of delicacy, interrupts conversation, and greatly annoys those seated near. But of all specimens of ill-breeding in children none is more unpardonable than whispering at the table. Nothing so quickly destroys all respect for the offender, or makes a sensitive person so uncomfortable, as to see two persons at the table lean close to each other, shield their lips with the hand or napkin and whisper very earnestly, emphasizing their talk with hearty laughing and sly glances over the table. Such conduct is exceedingly embarrassing to all others, and indicative of exceeding ill manners in those who thus trespass.”

Healthy children, who exercise much in the open air, are generally blest with good appetites, and are very apt to eat too

fast. This is not only unhealthful, but leads to many habits disagreeable to others, such as cramming the mouth full to repletion, smacking the lips, making a noise like a whole menagerie at feeding time, and causing others to constantly fear a case of strangling. Neither should children be allowed to carry food to the mouth while leaning back in the chair, handle the hair, pick the teeth, tilt or rock the chair, lean elbows on the table, wipe their fingers on the table-cloth, nor leave the plate in an untidy condition, with the knife in one place and the fork in another. The knife and fork should be laid side by side across the plate, with the handles toward the right.

We have been at tables where children were allowed to interrupt their elders, talk while they were talking, and end by monopolizing the entire conversation. We by no means believe in a continual observance of the old, Puritanical rule that "children should be seen, not heard," but we do believe in the rule working both ways, and occasionally allowing the older portion of the household to be heard as well as seen. A certain consideration for the rights of others, if not learned when young, must be learned when old, and it is kindness to any child to save him the trouble of taking up the task late in life.

Children should not be allowed to jump up noisily from the table, and rush from the room whenever it may suit their inclinations. They should be taught to sit quietly until all have finished the meal. If school, or any other reason, obliges them to leave before the others, they should politely ask to be excused, and, rising quietly, go from the room in such a manner that any conversation which may be going on will not necessarily come to a stand-still, and every one draw a sigh of relief when they are well out of hearing. Parents, from their continual contact with, and love and tenderness for their children, may not notice, or be disturbed by those things, but it is

not natural that anyone else should feel as they do; and, if they wish those who are dear to them to be loved, or even tolerated by people, and not shunned as a pestilence, it is their first and most sacred duty to teach them to respect the rights of others. It may require continual vigilance, but it is well worth the price.

Before a child can be taught to understand the immorality or wickedness of falsehood, he can be taught not to scream for his food, and as soon as he can be broken of one bad habit, it is time to begin his education.

Some General Observations.—Never lay a soiled knife or fork on the table-cloth, instead of on the plate.

Never, except at a hotel or boarding-house, leave the table before the others, without asking to be excused.

Never sit so far away from the table as to be awkward, nor so near to it that you lose the use of your arms.

Never use your own knife, fork or spoon to put into a dish from which others must be helped.

Never eat fast, smacking the lips and making unpleasant sounds while chewing.

Never come to the table in your shirt-sleeves, or with untidy nails or hair.

Never pare an apple, pear or peach for another at the table, without holding it with a fork.

Never wear gloves at the table, unless the hands, for some special reason, are unfit to be seen.

Never pour sauce or gravy upon meat or vegetables, but allow each one to help himself, or else place on the side of the plate.

Never draw the attention of others at the table, if obliged to remove any objectionable substance from the food. Place it quietly under the edge of the plate.

Never pass on to another, unless requested to do so, a dish

which is handed to you, as it may have been especially intended for you.

Never put the feet so far under the table as to interfere with your neighbors.

Never think it necessary to explain why certain foods do not agree with you.

Never introduce a disagreeable topic, or one which may unpleasantly affect the appetite of even the most squeamish.

Never lay potato skins or other refuse on the table-cloth. Use for this purpose the edge of the plate, or an extra dish, and keep the cloth as clean as possible.

Never play with articles on the table when not eating. Let hands rest quietly in the lap.

Never draw attention to yourself by calling loudly to a waiter. If possible, wait until you can catch his eye, and then ask for what you want in a low tone.

Never take up one piece and lay it down for another; nor hesitate in making a choice.

Never leave the knife and fork on the plate when passing it. Either hold them in the hand, or lay them down with the ends resting upon a piece of bread or individual butter plate.

Never cut or bite bread, but break it as you need it.

Never wipe your fingers on the table-cloth. If no napkin is provided, use your handkerchief.

Never fill a dish with sauce or any liquid so full that it is easily spilled.

Never yawn nor stretch at the table.

Never carry fruits or confectionery away from the table.

Never reach over another person's plate.

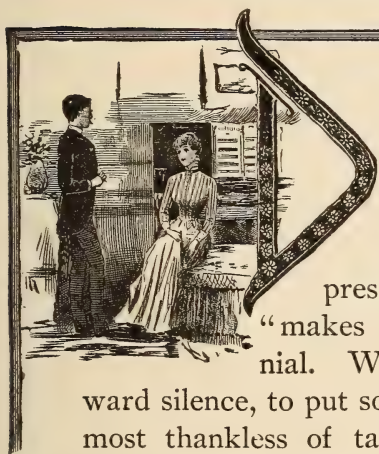
Never open your mouth while chewing.

Never speak with the mouth full.

Never pick the teeth at the table.

Never whisper at the table.

THE ART OF CONVERSATION.



O not make talk," says Emerson. Would that we need not, but alas, sometimes we are sore pressed by necessity. Who of us ever "makes talk," except in a spirit of self-denial. We do it to bridge over an awkward silence, to put some one else at ease. It is the most thankless of tasks, for no one after all, if the remark be shallow, abates one jot of his condemnation for the sake of the self-sacrifice involved.

It may be that certain self-centred, divinely balanced souls intuitively grasp the situation, and have born in upon them, at a glance, the mental status of the stranger with whom they are thrown in contact, and thus say something to the point at the first encounter. But we of lesser calibre and moderately good hearts, when introduced at balls, dinners, receptions, and in public places, often feel the dire necessity of "making talk." Then let us not condemn at once the stranger who, on a first meeting, makes an unusually vapid remark. His nervousness, diffidence or kind-heartedness may be altogether to blame for it. Besides the kind of "making talk" which comes directly after an introduction may be likened to the rather aimless punching and poking of the stick used to stir up the animals.

A thought may rise up and shake itself, and then the entertainment will begin.

It would be a fine thing, indeed, if we did not have to "make talk;" and perhaps some day the world will have grown so spiritualized that the personality of another will impress itself on one like the subtle shock from a miniature battery, and we shall have no need of the clumsy beginnings of social intercourse, which we now have.

It is very probable the philosopher, when he said, "talk is chalk eggs," meant only to discourage its too frequent and unsparing use, and certainly all people who have any conception of the value of time will heartily sanction his assertion.

Some Conversation Only Talk.—Much that gets the name of conversation is only talk. In fact we have been in some companies whole evenings, and half days, where anything like conversation never, for an instant, showed its head. We need scarcely say that we did not make extraordinary exertions to get there again.

Dreary platitudes, shallow jests, endless banterings, gossip and personalities are not conversation. They not only debase the currency of intercourse, but make social offenders of those who manufacture or pass them.

How can we, with the wonders of the universe above us and beneath our feet, be content to chatter like magpies who have neither the inventive brain nor the immortal soul? We do not mean that humanity should not occasionally indulge in a little harmless gossip and good-natured jest and banter. The iron bound realities and practical needs of life are passing us on every side, and we must sometimes unbend and play with our words, just as a healthy animal occasionally plays with its heels. It is a necessity of nature and is good for us.

But words were not given us for a continual recreation; they were also meant to cheer, to uplift, to give comfort, to embody that almost infinite thing, human thought, and to move the world. Can we, with a clear conscience, continually put such noble instruments to ignoble uses? Should we make the great reeds of the colossal organ bellow forth only barbaric discords? Should we drive our mules always with strings of pearls? And is not the wealth of our beautiful language beyond any of these? Something like this must have been meant when we were told that we should have to give account for every idle word: not the idle words which are the necessities of certain times and moods, but the idle words which are the only stock in trade, and kill everything that is better and more profitable.

"But," perhaps you will say, "can a person talk well if he has nothing to talk about?" Most certainly not, but can he not keep still, and learn to listen?

"Oh, but some people don't know enough to be aware that their talk is not worth listening to. They are so well pleased with their own shallow vaporings that they never discover the difference between talk and conversation.

Very well, then, with them the case is hopeless. Let them keep within the circle of their kind, and they shall be mutually pleased and pleasing.

After all, conversation is judged and enjoyed according to different grades of intellect and mental stand-points. Miss Gushy would no doubt call that conversation which Emerson would call talk; and so on through all the different steps of the scale. But let us, if we can not reach Emersonian heights, take as exalted a view of it as we can, and look upon conversation, not as a mere trade in words, but as an expression of the intercourse of souls.

Conversation as a Fine Art.—To the man or woman with an original mind, quick wit, and much riches of expression, conversation comes naturally, as the gift of writing does to others. But there are many more who are obliged to cultivate it with much patience and industry.

It may appear strange that anything whose chief charm is spontaneity, the sudden flash, as when the spark touches the tinder, can be acquired by any previous training or discipline. But the word has first to be burned to make the spark, and the tinder has to be prepared by a skillful hand.

Probably no amount of preparation could produce wit or brilliancy that would approximate to the native article, but very many people are pleasing conversationalists who have neither of these. Observation is a fine ingredient of the accomplishments of an interesting talker. But suppose a person to be especially gifted with none of these things we have mentioned, he can still make himself interesting. How shall he begin?

First, he must inform himself. He must have some knowledge of standard literature, of history past and present, of men and things. He must know what he is going to say before he begins to say it. He must have the power of marshaling his facts quickly into line, so that he can put his hand on the one he wants in an instant.

Says Lord Chesterfield in one of those wonderful letters to his son: "One must be extremely exact, clear and perspicuous in everything one says; otherwise, instead of entertaining or informing others, one only tires and puzzles them. The voice and manner of speaking, too, are not to be neglected; some people almost shut their mouths when they speak, and mutter so that they are not to be understood; some always speak as loud as if they were talking to deaf people, and others so low that one can not hear them. All these habits

are awkward and disagreeable, and are to be avoided by attention; they are the distinguishing marks of the ordinary people, who have had no care taken of their education. You cannot imagine how necessary it is to mind all these little things; for I have seen many people with great talents, ill received for want of having these talents too; and others well received, only from their little talents, and who had no great ones."

Granted, then, that one is reasonably well informed, that he has a quick way of arranging his facts for use, that he can express himself grammatically and in a good tone of voice, and he is well equipped for a beginning. Now comes to the front, tact and judgment. He desires, above all things, to please. In order to do so he must think, as Southey says, of the "three things in speech that ought to be considered before new things are spoken,—the *manner*, the *place*, and the *time*."

The First Requirement.—"The first ingredient of conversation," writes Lee William Temple, "is truth, the next good sense, the third good humor, and the fourth wit." Doubtless he is right; truth first, but not certain truths at certain times. Better evade the subject, decline to answer or remain quiet, than to wound some one's feelings by a brutal truth, unless he will be benefitted thereby. Lord Bacon says, "Discretion of speech is more than eloquence; and to speak agreeable to him with whom we deal, is more than to speak in good words, or in good order."

Save us! we all cry out, from those people who find it necessary on all occasions to speak their minds. It is, in ninety-nine cases in a hundred, prompted, not by a missionary spirit and the leading of souls out of darkness into light, but by "envy, hatred and malice, and all uncharitableness." The

human being who delights in seeing another wither under his words, is of the same calibre as the savage who burns victims for his own delectation.

Clearly then, conversation belongs not to barbarians; and the individual who indulges in cutting personalities will never shine socially.

Tact teaches the popular man to adapt himself to all sorts and conditions of men. With the farmer, he is interested in crops; with the lawyer, in legal points; with the housewife, in the servant question; with the mother, about her children; with the diplomate, in statesmanship; and with the author, in his last new book.

Listening.—But with all his acquisitions, let the conversationalist get the art of listening, for, though he be as eloquent as Burke and as witty as Swift, if he gives no one else a chance to speak, he will be voted a bore. Colton, who wrote “Lacon” over sixty years ago, never said wiser words than these: “Were we as eloquent as angels, yet should we please some men, some women, and some children much more by listening than by talking.”

If you cannot listen, if you must be thinking of what you are going to say just as soon as the one who is talking stops, try and cultivate at least the appearance of listening. Don’t allow your eyes to wander off in various directions, don’t stare impassively at the speaker as if he were a post, or assume an attitude of resignation, as if you were trying to bear the infliction patiently. Any one of these things is enough to daze and scatter the wits of the best talker who ever lived.

It is not necessary to look steadily in the eye of the speaker. This course sometimes disconcerts him quite as much as persistently looking away. But give him often the benefit of the sympathetic meeting of eye to eye, an intelligent, appreciative

look or smile, and put as the occasion offers, a word of approval or dissent, to show that you are following his meaning.

Some people of quick, responsive intellects, are so stimulated by a good converser, into a sudden rush of ideas of their own, that they cannot wait for the other to finish, but interrupt continually. This is almost as bad as the first kind of inattention, for it shows clearly that you only catch fragments of what your companion is saying, or, in other words, you snatch a spark from his fireworks, and run away to light a bonfire of your own.

The most delightful talker is he who, having shown an unaffected interest and pleasure in your thought, flames up brightly, when you pause, with the fire he has kindled at your own. Nothing can be more charming than this bright, quick, sympathetic exchange of ideas and impressions. Such conversation has a stimulating, vivifying influence on one's intellect that is not to be compassed in any other way. Many a person has wondered at the possibilities within himself, when the individual of tact has magically charmed them forth. This latter accomplishment belongs more generally to women than to men. It is they who, having the tact of drawing forth the best, and listening well, have made most of the brilliant conversers of the last two centuries. Mme. Récamier was not herself a brilliant talker, but all the good conversers who thronged her *salon* were brilliant in her presence. She possessed the gift or accomplishment of listening well.

Dogmatism.—Dogmatism kills conversation. The moment any one mounts the tripod and speaks as if by divine authority, there is nothing to do but be mute before him, unless, indeed, you wish to figuratively make the earth tremble by rising up before the oracle, in opposition.

It is most astonishing how some people of very good sense and not more than the usual amount of conceit, fairly gag and bind you every time they administer an idea of their own. Their manner seems to say, "Don't you dare to do anything but swallow my words; you know they are good for you." Others speak with a lofty condescension which has, mixed with it, a sort of tolerating pity for any difference of opinion which you may advance. With such people there can be nothing like conversation. One may listen to lectures or monologues from them, but one must never venture to speak his own thought or impression. There may be appreciation and sympathy in the dogmatic individual, but his manner conveys such an opposite impression that he never gets credit for these qualities. Hence there can be no social interchange, and without reciprocity there can be no real converse.

William Penn, in his advice to his children, has said some things that may well be pardoned by those inclined to be dogmatic: "Be humble and gentle in your conversation, of few words, I charge you, but always pertinent when you speak, hearing out before you attempt to answer, and then speaking as though you would persuade, not impose.

Talking too Much.—Magnificent talker as was Coleridge, and bewitched and dazzled as nearly every one was with his brilliancy, one must needs sympathize a little with Theodore Hook who, having listened to a three hours' discourse from him, suggested by having seen two soldiers by the roadside, exclaimed at the close: "Thank Heaven! you did not see a regiment, Coleridge, for in that case you would never have stopped."

Sir Walter Scott also declared, on returning from a dinner party at which he had been obliged to listen to a long harangue from Coleridge: "Zounds! I was never so be-thumped with words."

Mr. Mathews writes that "even those who bowed to this 'Autocrat of the Breakfast-Table' felt, after they had listened to a soliloquy of five hours' duration, that they were pumped full, and cried 'Hold, enough!'"

Henry Crabbe Robinson, who seems to have turned out to be considerable of a Boswell to his contemporaries, was also much more given to talking than to listening, and it is related that Rogers once said at a breakfast party, "Oh, if there is any one here who wants to say anything, he would better say it at once, for Crabbe Robinson is coming."

Training Children in the Art.—The child should be encouraged to relate such incidents as may have attracted his attention, and to give voice to his own impressions and ideas. When he has gained sufficient confidence to do this, he should be trained in the right use of words and phrases. He should not be allowed to express himself loosely or improperly. He should be taught to observe closely, and be accurate in his relation of any fact or occurrence. Memory, accuracy and observation can be cultivated, and if one has begun these habits early, he will find them of inestimable advantage every day of his life.

Cultivating the Memory.—Memory is an extremely important aid to conversation. Some persons of exceedingly poor memories have systematically gone to work to remedy the defect, and have succeeded admirably. The methods put in practice can be adopted by children or grown people. When one attends a sermon or lecture, an excellent thing to do is to relate or write out all that can be recalled of what has been said. The same plan may be carried out with a book or newspaper article. Try, if you cannot give particulars, to set forth the main facts in a concise and orderly manner.

If you find it difficult to remember names, try and associate those you wish to remember with some object or incident that you cannot forget. Suppose the person's name to be Wells, you say to yourself: "I must think of oil wells, or a kerosene lamp; and every time I try to recall that man's name I shall remember one of these things and the resolve I made at the time."

Henry Clay, who determined to make his memory serve him, adopted the practice of writing in a book the names of all the people he had met during the day, and repeating over the list the next morning. The success which he achieved in this experiment was an important factor of his popularity as a politician.

A gentleman who wished to train his son in habits of observation as well as memory, frequently took him to walk on a business street and, after returning home, required of him an account of the different articles displayed in the shop windows. When the list was full and accurate, the boy was rewarded, but when it fell below the standard, he received nothing. Both father and son entered into the scheme with zest and no little amusement, and both felt well repaid by the results.

Relating Particulars.—Because one has trained oneself in remembering minute facts is no reason why every particular should be brought in, in relating a story or incident. Some people will express themselves in good language and tell a thing accurately and smoothly, but at the same time draw the recital out to such a length, with a multitude of uninteresting details, that they bore us beyond expression. It is very seldom that we care to hear all that there is to be said about anything. If these things interest the narrator he ought always to ask himself if they are likely to interest his listener. No one likes to get the name of being "long winded." But

let one of this sort literally or figuratively button-hole an individual whose time is not only money, but a solemn responsibility which he can not afford to fritter away, and he must expect to be avoided like a pestilence. We, for one, most fervently pray Heaven to save us from these people who spend an hour telling us nothing. The mental and moral losses which we suffer during these visitations would in time actually bankrupt us.

Compliments.—Compliments, when delicately expressed, are only an honest appreciation of certain merits or gifts, and are always admissible in polite conversation, if they are sparingly used and given with an air of sincerity. They are in better taste when addressed to an equal or inferior, as otherwise they may be suspected of a flavor of toadyism.

Flattery.—Flattery, which means insincere praise, is debasing to the giver, and insulting to the recipient. The inferior is sure to ascribe patronizing motives to it, and the superior to call it servility. Flies may be caught by sugar, but sensible men and women are not. It is best to be an individual of exceedingly few words, when it comes to flattery.

Some Things to Think About.—Slander is not only immoral but exceedingly ill-bred.

Slang is tabooed in good society.

When you wish to address a person with a title, always add the name. For instance do not say, "Professor, is not that so?" but, "Professor ———, is not that so?"

The reverse of this rule is true in foreign countries; and it is quite proper to address a titled lady or gentleman in France as *Madame*, *Mademoiselle*, *Monsieur*.

Foreigners who come to this country, when addressed in English, should always be given their appropriate titles.

It is considered better form, when speaking to a person with whom you are not intimate, to refer to his or her relatives by their full names, rather than speak of them as "your son," "your sister," etc. For instance if you were speaking to Mr. White, you would say: "I saw Miss White a few minutes ago," rather than, "I saw your daughter a few minutes ago," or, "I met Mrs. Wilson last evening," rather than, "I met your sister last evening."

Unless very well acquainted, never speak of people by their Christian names.

Never call any one by his or her Christian name unless you have asked the privilege, or been requested to do so.

Ladies should never designate their gentleman friends as "Smith," "Brown," or "Jones," leaving off the proper prefix. It gives a "fast" flavor which is not desirable.

Don't make a show of learning, either by lugging in unusual topics, or sentences from foreign languages.

Give things their proper names. It is not modest, but decidedly the contrary to say "limb" for "leg," and "gentleman" and "lady" bird, for the cock and the hen.

A little good-natured satire gives spice to conversation, but that which cuts is ill-bred, and nearly always inexcusable.

Never encourage in yourself a tendency to inquisitiveness. If your friend wishes to tell you certain things, he will do so of his own accord. You should not oblige him to give his confidence unwillingly, or put him to the awkwardness of refusing.

Religion and politics should never be introduced in a mixed company.

No subject upon which people may be expected to have a vital interest and strong convictions, should be started for the sake of an argument, except in the appropriate time and place. Some people much enjoy a controversy, and can indulge in it

with profit to themselves and others. With such, it is perfectly proper, and a means of enlightenment.

Do not talk shop.

Never describe revolting scenes or incidents.

Avoid any topic which may be disagreeable or painful to another.

The Conversation of the Future.—In looking back over the times of Dr. Johnson — that conversational king — and the bright galaxy of talkers contemporary with him; in hearing the echo of the voices of Burke, Garrick, Sheridan, Moore, Lamb, Mackintosh, Macauley, and De Quincey, and delightedly reading the flashes of wit, humor, pathos and learning that were the common currency at the dinner table, and those nights at the “Mermaid,” do we not rather regretfully ask if the days of conversation are no more, and if they are never to be anything other than a memory? But just as the style of literature changes, so does that of conversation. In these times of the telegraph, telephone, and daily newspapers we have come to devour much, and to want it highly condensed. One who can snatch up a newspaper and find in a few minutes what is going on all over the world, and hear the views of fifty different men on different topics in a half an hour, is not willing to listen to one man, on one theme, for twice that length of time. Hence, if Coleridge should appear in the flesh and wish to talk to such a man, he would probably be rudely repulsed. There may be among us a Sir James Mackintosh, of whom Sidney Smith said “his conversation was more brilliant and instructive than that of any human being I ever had the good fortune to be acquainted with. His memory (vast and prodigious as it was) he so managed as to make it a source of pleasure and instruction, rather than the dreadful engine of colloquial oppression into

which it is some times erected. He remembered words, thoughts, dates, and everything that was wanted. His language was beautiful, and might have gone from the fireside to the press." There may be also Currans, Foxes and Coleridges in conversational gifts, but if they have no listeners they will not speak. This talent, more than any other, requires encouragement and a good soil. Assuredly there are few good listeners. The times are bad for this most beautiful and inspiring of the arts.

We cannot tell what the outlook will be. Perhaps the conversation of the future will be in a much condensed, brilliant, epigrammatic style, or it may again go back to the smooth, carefully rounded periods and Corinthian proportions of the old time, just as we are now hearing nothing but classical music; but this last is rather doubtful, as, notwithstanding the fact that classical music is fashionable, not one-fourth of the people like it, and of those who pretend to, one-half do not understand it. Our thoughts must find some clear expression, and whatever may be the conversation of the future, we are sure that, as the hurry and force of this money-getting age takes on more refinement, it must be better rather than worse than that of the present time. While men and women think and feel, it cannot become wholly a lost art, and the steady progress in the mental condition of women alone seems to indicate the coming of new life from that direction. Many things have been for a century in a transitional state. Even Swift saw the beginning of the decline, when he said: "Since the ladies have been left out of all meetings except parties of play, our conversation hath degenerated." The ladies are beginning *not* to be "left out." Let them help bring in regeneration and reform.

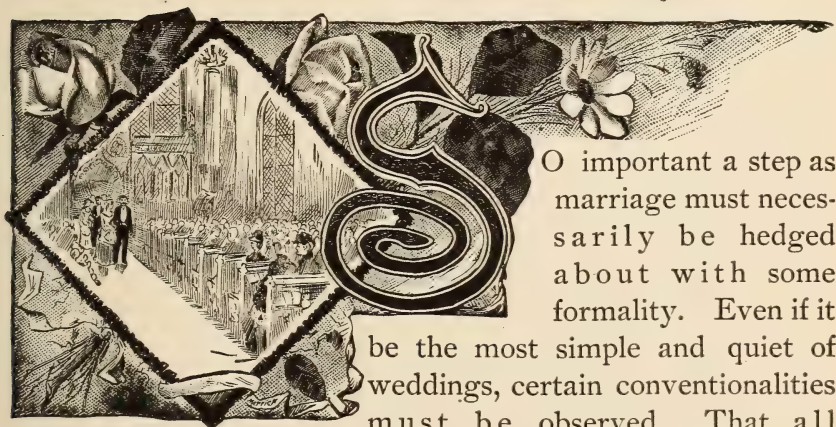
CUSTOMS AND COSTUMES FOR WEDDINGS.

"Hail, wedded love, mysterious law!"

—Milton.

"O happy state! when souls each other draw."

—Pope.



O important a step as marriage must necessarily be hedged about with some formality. Even if it be the most simple and quiet of weddings, certain conventionalities must be observed. That all womankind (and all mankind, as well,) who contemplate marriage wish to be informed as to what is strict etiquette in all the forms pertaining thereto, is evinced by the numerous queries which flood the columns of "Harper's Bazaar" and other fashionable journals. "Who shall pay for the cards?" "What are the duties of the 'best man'?" "Who orders the carriages?" "What part of the brides-maids' outfit is the bride expected to furnish?" These are a few of the questions which appear from time to time, and which we shall, with others, endeavor to answer in this chapter.

The Betrothal.—There need be no formal announcement of a betrothal, although it is customary, in some social circles,

to do so. Usually, the affair is made known through the agency of friends, or a dinner party is given by the parents of the lady or gentleman, and, just before rising from the table,



"IN THAT NEW WORLD WHICH IS THE OLD."

the host makes mention of the pleasant intelligence, when a general expression of good feeling and congratulations is given.

When the engagement becomes generally known, friends

who are in the habit of entertaining, give dancing parties, dinners, or theatre parties to the engaged couple.

When the lady is invited by the gentleman's parents, the family of the former should always be included.

Last Calls.—Just before, or at the time of the distribution of the wedding invitations, the expectant bride leaves her cards at the residences of her friends. These are her usual visiting cards, without the addition of P. P. C., which has, heretofore, been considered necessary. They should be left in person, though the lady does not enter, except it be to visit an invalid or aged person.

Just Before the Wedding.—After the last calls, it is *de rigueur* for the prospective bride not to be seen in public; neither should she see the groom on the wedding-day until they meet at the altar.

The Ceremonious Wedding.—There are as many different ways of celebrating a wedding as there are individual tastes in the matter; but where people have a large circle of friends and acquaintances, entertain much, and live fashionably and elegantly, it is generally expected that the marriage of one of the family will be in keeping with the usual manner of living. There is, of course, no real obligation in the matter, and the happy pair may be married quietly, in their traveling dresses, with no one but the family present, if they prefer to do so. Especially is this the custom after a recent affliction, or death of a relative, when elaborate festivities would be in bad taste.

When a reception is to follow the ceremony at the house or church, invitations are sent out at least ten days before the time, and to those living at a distance much sooner, so that any who wish to attend may make preparations for the journey.

No answer is required to wedding invitations, but friends out of the city, who cannot be present, generally send some word of congratulation to the groom, if the invitation be from him, and of kind wishes to the bride, if from her. Presents are no longer sent, except from relatives or very dear friends.

Form of Invitation.—The invitation is given in the name of the bride's father and mother or, if only one parent be living, in the name of the survivor. If the bride be a niece, grand-daughter, ward, or of any other relationship to the person issuing the invitations, the word signifying such relationship should be substituted for the term "daughter."

The present fashion is to have finely engraved, in script, upon note-paper of the best quality and of a size to fold once to fit the envelope, this form:

Mr. and Mrs. Gerald Talbot

request your presence

at the marriage of their daughter,

Blanche,

to

Thomas G. Allgrave,

on Wednesday evening, October tenth,

at eight o'clock.

St. Peter's Church,

Philadelphia.

Such an invitation is intended only for the church. Friends who are invited to the reception find enclosed with this invitation the following:

Mr. and Mrs. Gerald Talbot,

At Home,

Wednesday evening, October tenth,

from half past eight until eleven o'clock.

48 WEST FIELD STREET.

Or simply a small card bearing the words:

Reception at 48 West Field Street, at half past eight.

When, from the extremely fashionable or prominent position of the bride or groom, a crowd may be expected at the church, that will prevent the convenient entrance of invited guests, long, narrow cards of admission are also enclosed with the invitation, engraved in the same style as the other:

St. Peter's Church.

Ceremony at eight o'clock.

Many people dislike to issue an admission card, but in some instances it is absolutely necessary.

Duties of the Ushers.—Several young gentlemen, usually about four in number, are chosen from the friends of the bride or groom, to act as ushers. One of these is appointed head usher, or master of ceremonies, and upon him devolves the responsibility of attending to certain necessary details. He must be early at the church, and, being provided with a list or number of the guests, determine, as near as possible, the space they will occupy, stretching the ribbon or arch of flowers as a boundary line. It is always better to give too much, rather than too little room, as no lady in full dress likes to be crowded. He next ascertains that the organist is provided with the musical programme; that the kneeling stool at the altar is in its proper place and covered with white cloth,

so as not to sully the spotless robes of the bride. The ushers, being all now in position just inside the entrance, in the centre aisle, are now in readiness to escort ladies to their seats. They offer the right arm, and inquire if the guest is a friend of the bride or the groom. If of the latter, she is placed on the right side of the main aisle, going toward the altar; if a friend of the bride, on the left. Gentlemen accompanying lady guests, follow them to the seat. Ushers should place the relatives and most intimate friends of the bridal party nearest the altar.

Two of the ushers, as soon as the ceremony is over, hurry to the residence where the reception is to be held, in order to be ready to receive the newly wedded pair and their guests.

When the bride and groom are in position to receive, the ushers conduct guests to them, and introduce those who may not be acquainted, having previously asked the name if it is not known to them. They next introduce the guest to the parents. As the two families thus brought together may not be acquainted with each other's friends, and may live in places long distances apart, this is a very necessary formality. In all such instances, the gentleman escort follows the lady with the usher, and is introduced after she is.

An usher attends each lady who is without an escort, to the supper-room, and sees that she is properly served.

When the company is small, and the guests sit at table, at a wedding breakfast or supper, each lady is provided with an escort, as at a ceremonious dinner.

Dress of the Ushers.—At a morning wedding, the ushers wear dark blue, or black frock-coats, light trousers, light neckties, and gloves of light neutral tint; at an evening wedding, full evening dress, white neckties, and delicately-tinted gloves. Button-hole bouquets are worn with either dress.

Duties of "The Best Man."—The "best man" is an English institution. Time was when he was unknown in this country. In those days, the groom provided a train of cavaliers to escort the brides-maids, and to stand at his side during the ceremony; but now the custom is to rely solely on the services of a "best man," and to have no other groomsman. This, however, is a mere matter of taste, and those who choose to follow the strictly American custom, need not fear being called old-fashioned.

The "best man" is usually an intimate and valued friend of the groom. He accompanies the latter to church, stands at his side, and holds his hat during the ceremony and, at its conclusion, goes home with the bridal party (generally in a *coupé*, by himself,) and then assists the ushers in introducing guests. He also arranges the business details of the wedding, as far as possible, for the groom, pays the clergyman his fee, and, if a wedding journey is on the programme, when the couple depart for the railway station, hastens on before them, in a separate carriage, sees to the checking of baggage and purchase of tickets and, when he can be of no further assistance, leaves the happy pair with his *Godspeed* and good wishes.

The dress of the "best man" is like that of the groom or ushers, with the same distinction for morning or afternoon weddings as heretofore explained.

Duties of the Brides-maid.—The principal duty of the brides-maid is to look pretty, and not out-shine the bride. She may wear a dainty costume of white or some delicate tint, not of so rich a fabric as the bride's, and without a train. Dressy hats or bonnets are often worn, and the flowers, instead of being arranged in the conventional bouquet, are carried in baskets. Sometimes, historical dresses are copied, and where

these are in keeping with each other, and the colors managed harmoniously, the effect is very charming and picturesque.

The brides-maid must not fail to keep her engagement, except in cases of sickness or death; in the latter contingency, the bride should be immediately informed of the fact.

Fees and Favors from the Groom.—The groom gives the clergyman any fee (not less than five dollars) that he thinks proper. He also sends flowers or some small souvenir, such as a locket, fan, or bangle, to the brides-maids; and to the ushers, scarf-pins, sleeve buttons, canes or any little remembrance his ingenuity may suggest. He generally presents the bride with some gift,—a piece of jewelry, or anything that seems to him appropriate. He never neglects to send the wedding bouquet, or to provide the ring, where one is used in the ceremony.

What the Bride Pays For.—The bride, or her family, pay for the invitations or wedding-cards, the wedding-breakfast or refreshments, and the carriages, except the one used by the “best man,” which, being also needed by the groom to convey him to the church, is furnished by the latter. The bride also provides *bouttonnières* for the ushers or groomsmen, and bouquets for the maids. If she wish the latter to wear any unusual fabric or peculiar style of dress, she provides this also.

Dress of the Bride.—The conventional costume is white satin, veil and orange blossoms, but this may be varied to suit the taste of the bride. Sometimes, roses or any other white blossoms are worn instead of the orange flowers, but the veil is worn only with white. The fabric of the gown may be any pretty, white material, or it need not be white at all. Several brides have looked charming of late in delicate tints of pink, cream, tea-rose, and heliotrope, and, where the wedding is very quiet, dark silks of tan, brown, wine or plum are becom-

ingly worn. The traveling dress, which is so convenient as to necessitate no change for the wedding journey, has also found favor with many.

Church Weddings.—There are several different ways of proceeding to the altar. One which has found much favor in high circles is this: the ushers go first, in pairs; then the brides-maids, two and two; next come some pretty children, not over ten years of age, carrying flowers; the bride, supported on her father's right-arm, comes last. If her father is not living, some near, male relative, or her guardian, should take the father's place and be ready to give her away. When the bridal party arrives at the church, the groom and his "best man" step forth from the vestry and, with faces turned toward the centre aisle, await the coming of the bride. As the procession reaches the altar, the ushers separate, half going to the right and half to the left; the brides-maids also separate in the same manner, leaving a space for the bride and groom. The latter takes the bride by the hand, as she advances to the altar, and places her at his left; the children range themselves in a group a little back of the party, and the father, or whoever escorted the bride, stands a little back of her, and in convenient position to step forward at the proper moment and give her away, which he does by silently placing her right-hand in that of the clergyman. The mother and sisters of the bride sometimes stand at one side, a little back of the party, but, unless these enter with the *côrtege*, they generally arrive a short time before, and are placed in the front pews.

The bride and groom kneel a few moments in silent prayer, and when they rise, the ceremony begins.

After the Ceremony.—The ceremony ended, the clergyman congratulates the pair, but it is no longer considered good form to kiss the bride. This could never be other than

embarrassing before a church full of people, and it seems much more fitting and graceful that the bride should be permitted to keep her veil over her face until well out of the church. The bride takes the left arm of the groom and passes down the aisle, followed first by the brides-maids, next the ushers and, lastly, the friends in regular order.

A pretty fancy is to have the children who were part of the *côrtege*, precede the bride and strew flowers in her path-way as she passes down the aisle; or other children may come forth from the pews opening on the aisle and, standing, shower rose leaves, or walk before the bride, strewing blossoms.

Sometimes two pretty boys, costumed as pages of the olden time, bear the train of the bride. Where children are to appear as picturesque accessories, they should be well trained before the event, as one awkward mistake may turn the impressiveness of the occasion into burlesque.

Other Forms.—Where groomsmen are to officiate instead of the “best man,” the order of proceeding will be as follows: The brides-maids, each escorted by a groomsman, lead the procession; next comes the mother of the bride on the arm of the groom; next the bride, on the arm of her father or nearest male relative older than herself. Arrived at the altar, the maids pass to the left, the gentlemen to the right; the groom either seats the mother in the front pew at the left, or places her a little back of the brides-maids; the father stands where he can conveniently give away the bride, and the latter stands at the left of the groom. In leaving the altar, the bridal pair lead, the brides-maids and groomsmen coming next, and the father and mother following together.

When there are neither brides-maids nor ushers, the groom may wait at the altar with his “best man,” while the father escorts the bride up the aisle; or, where there is no “best

man," the groom may walk with the mother, while the father follows to the altar with the bride.

The Traveling Dress.—When the bride is married in traveling dress, the bonnet, also, is worn. The groom is attired the same as for a morning wedding, but may wear dark trousers and tie instead of light ones.

Usually, there are neither brides-maids nor groomsmen, but there may still be ushers if there are to be many guests, and the groom may have his "best man."

The Wedding-Guest.—The guest should endeavor to arrive at the church five or ten minutes before the entrance of the bridal party, and should not hasten out after the ceremony, but wait until the *côrtege* is well out of the church.

The Reception.—Half the maids stand at the right of the bride, and half at the left of the groom, while the parents of the lady stand at a little distance at her right, and those of the groom, at his left. They are now in position for the usual congratulations. The nearest relatives and friends are the first to offer congratulations, and are now considered the only ones privileged to salute the bride with a kiss; the custom of all the guests kissing the bride has become obsolete in fashionable circles.

Presents.—Wedding presents are not now generally exhibited, and when they are, the cards are removed from them. The good taste of this proceeding will at once recommend itself to all, without explanation.

Presents sent to the bride, if marked, bear her maiden name or initials; those to the groom, his cipher or initial.

Acknowledging Gifts.—The bride should send a short note of acknowledgment to all who have given presents. If these arrive in time to send thanks before the wedding, she

may do so; if not, she should provide herself with a list of the givers, and write her note of thanks while on her wedding-tour.

Refreshments.—A table is usually set in an adjoining room, as for an ordinary reception, with salads, oysters, ices and confectionary, and these are served *en buffet* to the guests. This method is proper for either a morning or evening wedding.

The Wedding Breakfast.—This is an English custom which is gaining favor in this country, but only when a limited number of guests are to be invited. Invitations are usually sent out ten days or two weeks in advance, and should be immediately accepted or declined, as in the case of a formal dinner. Gentlemen, on arriving at the house, leave their hats in the hall, but ladies do not remove their bonnets.

The guests pay their respects to the bride and groom, and then converse together until breakfast is announced. The order of proceeding to the dining-room is as follows: The bride and groom, the bride's father with the groom's mother, the groom's father with the bride's mother, the "best man" with the first brides-maid, the remaining brides-maids with ushers or other gentlemen invited for the distinction, and the remainder of the guests in such order as the hostess shall arrange. The wedding-cake is set before the bride and she cuts the first slice.

When toasts are given, the health of the bride is the first to be proposed, generally by the father of the groom, and this is responded to by the father of the bride.

Coffee and tea are not generally served, but *bouillon*, with hot and cold dishes and wines, if desired, are offered.

Shall We Send Cake?—Cake is no longer sent to friends, (unless one may wish to make an exception of some friend at

a distance), but is neatly packed in small boxes, and each guest may, if she wish, take one when leaving the house.

Parents in Mourning.—Parents who are in mourning should leave off funeral weeds at a wedding. The mother should wear a gown of some other color than black, even if she intend to resume mourning after the bride's departure.

Guests in Mourning.—If guests go in mourning to the church, they should not mingle with those in full toilette or place themselves where they are likely to be seen by the bride. If they appear at the reception, they should lay aside black for the occasion.

The Home Wedding.—Home weddings seem to be growing in favor, though there will always be those who desire the added impressiveness and solemnity which the deep-toned organ and all the sacred associations of the church give to the ceremony. We once heard a young lady remark that she should not think she was legally married if the wedding did not take place in church. Nevertheless, there are those who shrink from the publicity, and who, therefore, prefer the home wedding.

When it is desired, an altar of flowers may be arranged in the drawing-room. It is placed near the wall, allowing just enough space for the minister to stand. He then faces the guests, while the bride and groom face him. Hassocks for kneeling are placed before the altar, and a space large enough for the bridal party to stand is usually marked off by a ribbon stretched across a portion of the room.

Brides-maids and the "best man" are generally dispensed with at home weddings, though they may act in the ceremonial if it is desired that they should do so.

The clergyman takes his place behind the altar, and the bridal party enter, as at church. After the ceremony is over,

they turn around, facing their guests, and receive congratulations. If space be an object, the kneeling stool and altar are then removed, or the latter may be pushed up against the wall to serve as an additional decoration.

The forms observed after this are the same as those given for the reception.

If there be dancing, and the bride take part in it, she leads the first quadrille with the "best man," and the groom dances with the first brides-maid.

Leaving for the Wedding Journey.—When the time for departure draws near, the bride and groom quietly withdraw to their dressing-rooms, without taking leave of their guests, and make the necessary changes in dress for traveling. At large receptions, only the most intimate friends remain to wish them *bon voyage* and to throw rice and slippers after the carriage.

It is not considered in good taste to ask where the newly married pair are going, or where the honey-moon is to be spent. Still, if the bride or groom volunteer the information, there can be no impropriety in discussing the matter.

Traveling Dress of the Bride.—The traveling costume will, of course, be regulated by the fashion of the period, but like any sensible traveling dress, it will be quiet in color, and of material suited to the occasion. Any extra magnificence or showiness will be avoided by people of good taste and modesty, who will not care to advertise the fact of their being on a wedding-tour.

The Widow's Marriage.—Authorities differ as to the etiquette of the widow's marriage. One says she should neither dress in white, wear a veil, nor have brides-maids; another, that she may have maids, and wear white, but no veil or

orange blossoms. Mrs. Sherwood says: "She should, at church, wear a colored silk and a bonnet. She should be attended by her father, brother, or some near friend."

We should say that the veil and orange blossoms are not to be thought of, that a white gown is in doubtful taste, as it seems on such an occasion to be the especial symbol of the maiden, that brides-maids are also much more appropriate for the first wedding, and that some delicately tinted silk, with roses or other blossoms, would be most fitting for the occasion. If in church, as Mrs. Sherwood suggests, a bonnet should be worn. A traveling costume is also in good taste. Out of consideration for the groom, the widow should remove her first wedding-ring.

When a reception is to be held at the home of her parents, a bride's maiden name forms part of her proper name on the invitations.

Calls After the Wedding.—Those who receive cards only to the church, consider that a card left within a month or two thereafter, or an invitation extended to the bride when giving an entertainment, is all that is required, though it is considered, by some, proper to call, the same as after having received an invitation to the reception.

Guests at the reception, or those who have been invited and have not attended, should call on the parents within ten days or two weeks after the event.

Announcement of Marriage.—If the wedding is private, the custom is to send, soon afterward, marriage notices to friends. Often, when the pair are absent on their wedding-tour, such announcements are sent by the parents. The following form seems to give a formal sanction to the alliance:

Mr. and Mrs. Gerald Talbot
announce the marriage of their daughter
Blanche Marcia
to
Thomas Goring Allgrave,
Wednesday, October tenth,
1885.

The recipients of such cards send notes of congratulation to the parents, and, when intimate friends, to the bride and groom.

Receptions After Marriage.—It is customary for the newly married pair to receive on certain days during the first month after becoming established in their new home. Sometimes the announcement of such receptions accompanies the wedding-cards, and may simply state the following:

Wednesdays in May.

49 PARK SQUARE.

If the receptions are to be held in the evening, this should be distinctly stated.

These invitations occasionally accompany the announcement of the marriage, where there has been a quiet wedding, and no reception. In this case, the form would be like the following:

Thomas G. Allgrave,
Blanche Marcia Talbot,
Married,
Wednesday, October tenth, 1885.

At home,

Wednesday evenings in November.

Another form would be this:

Mr. and Mrs. Thomas G. Allgrave,

at home,

Wednesday evenings in November.

49 PARK SQUARE.

NEW YORK.

These announcements should be sent about ten days or two weeks before the first reception day.

Receptions Given by Parents.—Sometimes, when there has not been a reception at the time of the wedding, one is given for the young couple by the mother of the bride, after their return, even if they have begun housekeeping for themselves. If the parents of the groom also give them a reception, it should follow that of the bride's parents.

When the reception is in the evening, the invitations are in the name of the parents, accompanied by a card containing the names of the bride and groom, enclosed in an envelope. If in the afternoon, the form will be this:

Mrs. Gerald Talbot,

Mrs. Thomas G. Allgrave,

at home,

Thursday, November ninth, 1885,

from four to six o'clock.

Bride's Dress for Receptions.—The bride wears, at her receptions in her own or her parents' house, a dark silk, as rich and elegant as her tastes or means will permit, but without any traces of the bridal ornaments. She may wear, at parties or dinners, her wedding-dress, without veil or orange blossoms, if she wish.

Refreshments at Receptions.—The table at the bride's receptions should be exceedingly simple. Tea or chocolate, with cake, is quite sufficient. On a very cold day, *bouillon* is always acceptable. An elaborate *menu* at such receptions would be considered absolutely vulgar by society people.

Courtesies to the Newly Married Couple.—The bridesmaids, if in the habit of entertaining, should give a party or dinner to the married pair, or a four o'clock tea to the bride. Friends, when having entertainments, for several months after the event, should give them in honor of the newly married pair, unless they may especially wish to distinguish some one else on the occasion.

The bride should not feel in duty bound to respond to these civilities by elaborate entertainments, unless she is wealthy enough to fully warrant the outlay, as society is quite willing to entertain her without any immediate return of hospitalities.

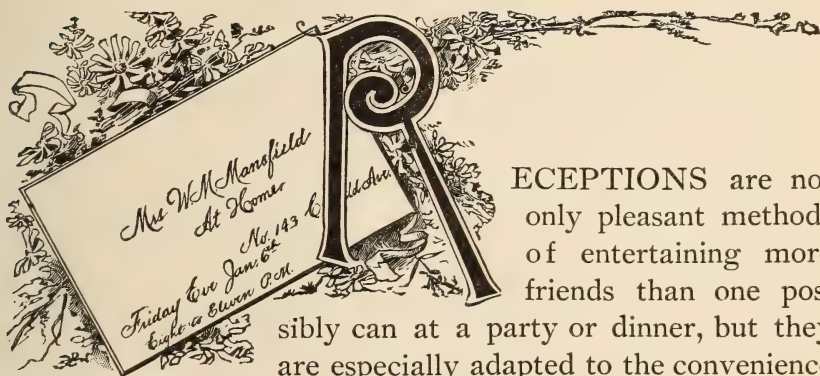
A few Suggestions.—The bridal outfit should be in keeping with the position in life which the bride will assume after marriage. If the means will be limited, it is better to reserve, for more needful purposes, a part of the money which is often spent is an extravagant *trousseau* and an elaborate wedding.

On the wedding journey, or anywhere in the presence of others, all demonstrations of affection should be suppressed. However interesting it may be to the blissful pair, they are only considered by the cold, unfeeling world from a cynical or amusing point of view. The bride of good taste, who shrinks from being stared at, will not wear anything which is showy, "dressy," conspicuous, or in any way suggestive of the wedding, on her bridal journey.





RECEPTIONS, KETTLE-DRUMS AND FIVE O'CLOCK TEAS.



RECEPTIONS are not only pleasant methods of entertaining more friends than one possibly can at a party or dinner, but they are especially adapted to the convenience of society people who may have several engagements for one date. Those held in the afternoon usually include ladies only, as the business habits of nearly all American gentlemen prevent their attending at that time. In the evening, gentlemen are expected, and, if they can not be present, they should send their cards while the reception is in progress.

Invitations.—The form most in use is simply for the hostess to add to her usual visiting-card the words, “At home,” with the date and hours for reception. Should anything more elaborate be required, something like the following may be used:

Mr. and Mrs. James Watrous

request the pleasure of your company

on Thursday evening, November 5th,

from eight to eleven o'clock.

If a series of receptions are to be given, the visiting-card may have added, at the lower left-hand corner, the words:

*Wednesdays in January,
from four to six o'clock.*

These cards may be sent by post in a single envelope, or by messenger, or the hostess may have them left from her carriage as she is driven from house to house.

Shall We Answer?—No answer is required, either of acceptance or regret, to such an invitation, unless a response is requested.

Refreshments and Other Arrangements.—A table from which light refreshments are served *en buffet*, is set in an apartment convenient of access. Here is stationed a butler or head waiter, with a man, and sometimes a maid-servant, to assist in serving. The refreshments usually consist of oysters or salads, rolls, coffee, cake, ices and confectionery. An elaborate *menu*, especially at an afternoon reception which comes so shortly before the dinner hour, is considered in bad taste. In the evening something more may be added if wished, but the list given comprises all that is necessary.

The house may be made as beautiful with flowers, palms and trailing vines as the means or taste of the hostess may suggest. At very elaborate affairs, or when the weather is inclement, an awning and carpet extend from the entrance to the carriage landing. A man-servant or maid-servant opens the door without allowing the guest to ring. The former wears white thread gloves and black dress-suit, the latter a neat gown and dainty cap. He or she may hold a salver to receive the cards of guests, or a basket or table may stand in the hall for this purpose. A maid-servant is also stationed in the ladies' dressing-room to remove the wraps of those who wish to do so. At

very large afternoon receptions a man-servant is a great convenience, whose duty it is to assist ladies from their carriages, to give the coachman his number, and to be ready to call him when needed. He can better be dispensed with in the evening, when the ladies are accompanied by escorts, but he is a convenience at either time, unless a footman goes with the carriage.

Sometimes a band of music adds to the festive character of the entertainment, but it should be stationed sufficiently far from the lady or ladies receiving not to interfere with conversation.

The Hostess.—The hostess, and those who assist her in receiving, should stand at a convenient distance from the entrance, and should introduce guests, if not acquainted, to her assistants. She should try to throw into her welcome a feeling of cordiality and genuine pleasure, but should not detain the guest who may wish to give room to others, by any extended remarks. At large receptions the hostess rarely introduces guests to each other.

The Guest.—The guest, on entering, lays upon the salver or table in the hall, his or her card and the card of a member of the family who has been invited and is unable to attend. If a dressing-room has been provided for gentlemen, they leave their hats and overcoats there; if not, they are deposited in the hall.

Ladies may or may not leave their wraps in the dressing-room. As a general thing, the atmosphere of the drawing-room is so warm as to render even a slight addition to the costume burdensome, and it is usually advisable to allow the attendant to take charge of wraps.

Guests do not generally stay over half an hour, unless there is dancing. Sometimes only a favored few are asked to remain and join in a quadrille.

Guests are not obliged to seek out the hostess before leaving, especially if she be busily engaged in receiving. Still, if they particularly wish to do so, the courtesy is never out of place.

When a series of receptions are given, if the recipient of an invitation has not been able to attend, he or she should send a card for the last one at least, and some people are so careful as to send a card each time to remind the hostess that, though not present, they have not forgotten the compliment of an invitation.

Reception Dress.—For day receptions, ladies wear a visiting costume with bonnet. These should be as handsome as the wardrobe affords. Natural flowers may be added if desired.

Gentlemen are seen in morning dress, but for evening receptions they should wear dress-coats and white or light tinted neck-ties.

The ladies' dress for evening is much the same as for afternoon, except that lighter colors and more jewelry may be worn. When the reception is of the nature of a *soirée*, bonnets are removed.

Calls.—Calls are not necessary after a reception, except in the case of those who received cards and were unable to attend.

The Kettle-drum.—A kettle-drum is only a reception with another name. It is, generally, a little less formal than the ordinary reception. Guests remain any length of time, within the stated hours, they choose; and conversation and, perhaps, music is the order of entertainment.

Its Origin.—The term, "kettle-drum," is said to have originated among officers' wives who, limited in the elegant facilities of social life by the exigencies of garrison surroundings, invited their friends to informal entertainments, in which the refreshments were served on the drum-head. They could

not set out their own dainty china, neither could they rely on the trained servant or caterer they had been accustomed to at home, so they served their cup of tea, rolls, or sandwiches, from such dishes as they could command, and geniality, pleasant conversation and improvised music more than compensated for the lack of elaborate appointments.

The Kettle-drum Proper.—The kettle-drum proper should carry out the original significance of the term, in being simple and informal as to the refreshments and all appointments. True, it may be conducted after the same form as that described under "Receptions," but less ceremony is more in keeping. The ladies receive standing, the same as at receptions, but a lady of the family, or a friend, presides at the tea-urn, and may or may not be assisted by a man-servant or maid-servant.

Some pretty caprices indulged in by hostesses at these affairs, were to have a tiny drum beaten at intervals near the tea-table, and the young lady who served the tea was costumed nattily as a *vivandière*.

Kettle-drums are always held in the afternoon; the refreshments consist of tea, coffee, chocolate, sandwiches, buns and cake; and the invitation is simply the addition to the visiting-card of the words, "kettle-drum," with date and hour. The dress is the same as for a reception.

The Five O'clock Tea.—The five o'clock tea is even less ceremonious than the kettle-drum. As a general thing, the number invited is not large. The tea or coffee equipage is on a side-table, together with plates of thin sandwiches and cake, and is served by members of the family or friends, without the assistance of servants. The enjoyment of the five o'clock tea is more in the mental and social attractions of the guests than in the eating and drinking.

The invitations are, usually, the lady's visiting-card with the words, "five o'clock tea," and date, written in the lower left-hand corner.

Breakfasts.—The hour for a breakfast party may be anywhere between half-past nine and eleven o'clock. Very formal breakfasts are sometimes given at twelve; but these can be breakfast only in name in our busy country where every one rises before ten o'clock, except singers, the theatrical profession, and literary people who prefer the night hours for their work. People who get up at the usual time must have a lunch before noon, and thus the twelve o'clock breakfast is in reality a formal luncheon.

Breakfasts, given to a few congenial people, may be made very charming affairs. Lord Macaulay has said: "Dinner-parties are mere formalities; but you invite a man to breakfast because you want to see him."

Occasionally, one may be invited to the latter for the same reason that he is to dinner, to pay off an obligation, to be lionized, or on some other score; but, proportionately, as there is less formality and fewer courses than at a dinner, is there more enjoyment and social interchange.

Gentlemen and ladies are invited to breakfast, but among the former, only artists, literary men, and those who can take up their work at whatever hour they please, are able to attend.

Invitations to breakfast are, usually, informal notes, or the lady's visiting-card, having below the name the words, "breakfast at ten o'clock," with date underneath. These are sent out about five days before the event, and should receive an answer. Sometimes an informal and *impromptu* breakfast may be given with only a day or two intervening between the invitation and the date.

Going to the Table.—The order of proceeding to the table is the same as that for dining, and may be found in the chapter on “Ceremonious Dinners.” The host takes out the lady to be most distinguished, and cards are found on the plates, indicating where the guests are to be seated. The gentlemen are informed by card as to whom they shall take out to the dining-room, and if unacquainted, should ask for an introduction. When there is no host, the lady of the house leads the way with the gentleman to be most honored.

The Breakfast-table.—There should be choice viands prepared in the daintiest style, but the food should not be so heavy, nor the courses so numerous, as at a dinner. If there are less than eight guests, it is not necessary to place cards on the plates. The breakfast may be served from the sideboard or table, in courses, and the hostess herself dispenses the coffee, chocolate, or tea, whichever is preferred.

The signal to rise is given by the hostess to the opposite lady guest, when the entire party adjourn to the drawing-room.

After Breakfast.—Guests usually depart within half an hour after leaving the table.

After exceedingly simple breakfasts, calls are not expected, but after very formal affairs, they are made, the same as in the case of dinners.

The Costume.—Walking-dress is worn by both gentlemen and ladies. Gloves are appropriate to such costumes, and are removed after sitting down to the table. Very formal breakfasts demand a handsome reception toilette, and for the gentlemen, frock-coats and light trousers. White vests may be worn if the weather is warm, or if it is customary to do so in the time or place where the breakfast is given.

Luncheons.—The lunch, or luncheon, is strictly a ladies' affair. To the formal lunch, gentlemen are not invited. At these, the food is served very much the same as at a ceremonious dinner; the *bonbonnières* are as elaborate and the favors as expensive. The dress worn is like an elegant reception toilette, and the forms observed are much the same as those for dinners.

The Informal Lunch.—The lunch to which a friend is asked to drop in when he pleases, or even the affair to which a few friends, gentlemen and ladies, have been asked, is a comfortable, easy-going meal, in which the dishes are mostly cold, and a guest is pardoned for coming late. The company do not go in arm in arm, and have no especial seat assigned them at the table, but sit where it is most convenient.

The Table.—In England the luncheon very much resembles a plain American dinner, being generally a roast, vegetables, pastry, fruit and a glass of wine.

In this country the table may be set with flowers or fruit, plates of thin bread and butter, jellies, creams, cakes and preserves, a dish of cold salmon *mayonnaise*, and decanters of sherry and claret. The butler places a cold ham or chicken on the sideboard, and a pitcher of ice-water on a side-table, and takes no heed of the baser wants of humanity until dinner time. An under servant then waits at table.

After the cold meats or more substantial dishes are served, the servant may retire, and the hostess can serve the pastry or ice herself, with the assistance of her guests. The servant should first remove plates and prepare the table, also providing the lady who serves with clean plates, forks and spoons, before leaving.

Tea or coffee are not offered during, or after, luncheon.

The guest should not remain long after the meal, as the hostess may have engagements.

For a more formal lunch, Mrs. Sherwood has given some good hints. "Suppose it to be served *à la Russe*, the first *entrée*—let us say chops and green peas—is handed by the waiter, commencing with the lady who sits on the right-hand of the master of the house. This is followed by vegetables. Plates having been renewed, a salad and some cold ham can be offered. The waiter fills the glasses with sherry, or offers claret. When champagne is served at lunch, it is immediately after the first dish has been served, and claret and sherry are not then given unless asked for."

After the salad, a fresh plate, with a dessert-spoon and small fork upon it, is placed before each person. The ice-cream, pie, or pudding is then placed in front of the hostess, who cuts it and puts a portion on each plate. After these dainties have been discussed, a glass plate, *serviette* and finger-bowl are placed before each guest, with fruit. The servant takes the plate from his mistress, after she has filled it, and hands it to the lady of first consideration, and so on. When only members of the family are present at luncheon, the mistress of the house is helped first.

A lady with one servant, or no servant at all, may safely rest, nor fear the chance visitor, if directly after breakfast she prepare a *mayonnaise*, salad, a well-seasoned ragout of hashed meat, toast and potates, or a round of cold corned beef. Any one of these dishes may serve for the principal one, and with a plain cake, a *blanc mange* and some fruit, the table will not be meagre.

It is well to learn to garnish dishes tastefully with capers, a border of water cresses, celery tops, or parsley, and to cut carrots and other vegetables into fanciful shapes, as even a

plain lunch, prettily set out, will prove more appetizing than a greater variety in less attractive shape.

Invitations to Lunch.—Invitations vary and are of all degrees, according to the formality of the luncheon. If it is to be a very ceremonious affair, the invitation may be the same as to a dinner, with the word “luncheon” substituted for “dinner,” and may be sent out about ten days before the event. If you simply want to talk over something with your friend, you may write on a small sheet of note paper:

My dear Mrs. Farnum :

Do come and lunch with me at one.

Yours sincerely,

EDITH STANTON.

Friday, 10 A. M.,

Oct. 3, 1884.

Between these two extremes there may be different forms, as the exigencies of the case or the degree of intimacy may suggest.

Luncheon Dress.—The usual walking costume is generally worn, except to very ceremonious affairs, when a handsome visiting toilette is appropriate. In the country, or at summer resorts, ladies and gentlemen may come in lawn-tennis or yachting suits, or any costume which they may happen to be wearing out of doors at the lunch hour.

Suppers.—Suppers are gentlemen’s parties, and are usually given at nine or ten o’clock in the evening. The invitation may be either a ceremonious or friendly note, or simply the host’s visiting-card, with the words:

Supper at ten o’clock,

Wednesday, December 5th.

Or one may be asked verbally without finding it necessary to be shocked.

There are fish suppers, wine suppers, game suppers, and champagne suppers.

At the first, the *menu* is mostly fish with the proper accompaniments. Salads and fruits, but no sweet dessert, coffee and wines complete the repast.

A game supper means wild fowl, coffee and wines, with dessert of pastry, *bonbons* and ices.

A champagne or wine supper differs little in luxury from a dinner, except that the dishes are cold instead of hot, and the pastries and dessert may be as rich as the host or head cook chooses.

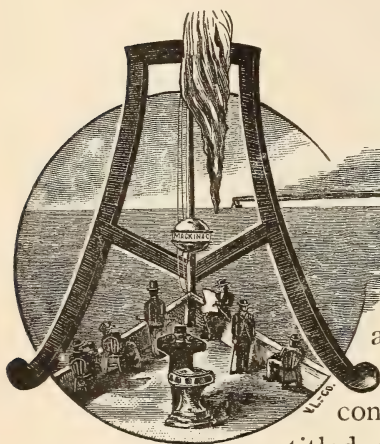
These parties do not generally break up before one or two o'clock in the morning, and can only be indulged in by men of phenomenal digestion and invincible physical powers.

The Family Supper.—The English custom of late suppers seems to be gaining ground among certain fashionable people. An informal supper may be served on a red table-cloth, with a high dish of oranges and apples or other fruit for a centre-piece. There may be some sliced, cold corned-beef or ham, pickled tongue, a dish of hashed meat garnished with parsley, bread, butter and cheese, with ale, cider or wine, or there may be oysters and cold fowl. Hot vegetables are never served.

Where many guests are invited, the *menu* sometimes closely resembles that of a ceremonious dinner, except that soup is omitted.



MANNERS WHILE TRAVELING.



At no time is one's stock of politeness more likely to be put to the test than when traveling. We naturally wish to be as comfortable as possible, and to secure and hold possession of such conveniences as we feel ourselves entitled to; but this certainly does not justify us in crowding, pushing and trampling upon others in the mad pursuit after these desirable things. Anything gained at the expense of decent manners is bought too dearly to be enjoyed by right-minded people.

The Gentleman Escort.—When a gentleman is to escort a lady upon a journey, he either accompanies her to the station, or meets her there, in sufficient time to attend to the checking of her baggage, the procuring of her ticket, and the securing of an eligible seat in the cars. He arranges her hand baggage, and takes a seat near her, or by her side if invited by her to do so. In the ordinary passenger coach, a lady would most likely take the latter course, for, should the car be crowded, she will be obliged to share her seat with some one, and she would undoubtedly much prefer her escort to an entire stranger.

The destination reached, the gentleman conducts his charge to the ladies' waiting-room, while he attends to her baggage, and secures whatever vehicle she may desire to convey her to the hotel or private house which she indicates. He should call upon her the next day, if he remain in the city, to inquire how she stood the journey.

Duties of a Lady to Her Escort.—The lady should either supply her escort with the amount of money necessary to defray her expenses, before purchasing her ticket, or, if he prefer, she may allow him to pay the bills, and settle the account at the end of the journey. The latter course, however, should not be adopted unless the gentleman first propose it and wish it, and a strict account of items, which will leave nothing for the gentleman to pay for from his own purse, must be insisted on. Ladies generally prefer the former method, and no gentleman will insist upon the latter way, if the lady state her preference.

A lady should not make unnecessary demands upon the patience and good nature of her escort. Some people seem to continually want hand baggage taken down from the rack, a glass of water from the other end of the car, or a cup of tea from every third station on the road. Such ladies should employ a maid, or else occasionally wait on themselves; they can scarcely expect such continual service from an escort or mere acquaintance.

Above all things, don't be fussy, apprehensive or nervous concerning the safety of yourself or your baggage. If you are afraid you are on the wrong train or your baggage has gone wrong, don't reflect on the ability of your escort by continually troubling him about it. If you have good cause to think such is the case, investigate for yourself, and take the matter in your own hands. If the gentleman is incapable of

attending to your affairs, you are perfectly right in taking the matter in your own hands, but, in nine cases out of ten, he is more likely to know the ins and outs of railway travel than yourself; and if he takes upon himself the extra burden of your affairs, you should pay him the compliment of at least seeming to have perfect confidence in his ability.

Have as little hand baggage as you possibly can, and do not wait until the last minute, when nearing your destination, to have it within reach, and your hat, bonnet, veil or accessories of your toilette adjusted for instant departure when the train stops. It occasionally happens that the train is behind time, and, if you are to make connections, not many minutes are to spare. At all events, it is best to be ready for emergencies.

A certain authority says, in speaking of the escort, that it is optional with the lady whether or not the acquaintance shall be continued after the call, but, "if the lady does not wish to prolong the acquaintance, she can have no right, nor can her friends, to request a similar favor of him at another time." We should think the latter would be quite obvious to any one of average common sense, but should also suppose that no lady would accept such courtesies from any gentleman whom she would afterward be unwilling to recognize, unless something damaging to his character might come to light, of which she was at the time unaware.

The Lady Alone.—A lady traveling alone may accept from a fellow passenger small services, such as the raising or lowering of a window, assistance in getting on or off the train, carrying bags, claiming trunks or calling a carriage. There is very rarely found a man who will presume upon such slight grounds. If the journey be a long one, a lady need not fear to make herself agreeable to other passengers, even should

they happen to be gentlemen. The woman of fine perceptions will know just how far such a chance acquaintance ought to go, and it rests entirely with her where to draw the line. The slightest overtures at undue familiarity will scarcely ever be attempted without some encouragement. Of course, there are exceptions to any rule, and there will occasionally be a clown or a rowdy among a trainful of passengers who will attempt to persecute a lady, but there is always some escape from even this affliction. Women of dignity and of quiet, lady-like appearance and behavior have traveled alone for years without a single unpleasant experience of this character. It need scarcely be said that anything like conspicuous flirting with strange gentlemen will not be indulged in by a lady of refinement.

An acquaintance formed on a railway train need not afterward be continued.

To ladies traveling alone, we would say:—Cultivate habits of self-reliance, be capable of attending to your own baggage, obtain time-tables and inform yourself as to the time your train starts, buy your own tickets, and, if you need extra information, inquire of officials, who will always be easily distinguished by their uniform, and whose business it is to answer all reasonable questions from travelers. If you wish the conductor to answer any inquiries, ask him before the time comes for stopping at a station, as he is then busy and hurried.

Do not give money or checks into the hands of a stranger to buy your tickets or obtain your trunks. A swindler or "confidence man" may have the most polished exterior, and you need not be surprised if he take advantage of your credulity to rob you in the most expeditious manner.

Dress stylishly if you can, but let it be neatly and plainly, with no extra adornments, and very little jewelry. Glistening stones, especially diamonds, are decidedly out of place.

Let your conduct be as quiet as your dress, and you can go from Boston to San Francisco without trouble.

In a parlor or sleeping car, if you have anything which is likely to be in your own or other people's way, entrust it to the porter to take care of. It is customary to offer him a small fee, but if you do not choose to do so, you may ask his services without, as he is expected to perform the usual duties required of him by passengers.

Ladies Assisting Other Ladies.—It is not only polite, but it should be considered a duty for ladies to give assistance to other ladies who, by reason of youth, inexperience, ill health, extreme age or any other cause, may stand in need of advice or some kindly act, which they are in a position to render.

Consideration for Others.—No one should raise or lower a window without consulting the comfort of those in the immediate vicinity. It is generally the person directly back of the window that is most affected by the draught, and should be the first to be considered.

No lady will insist on retaining two seats when other passengers are obliged to stand. We recently saw, on a six hours trip, two women occupy four seats, by having the one in front of them turned over and filled with baggage. A gentleman, who was forced to stand, after a time asked them to vacate one of the seats, which they refused to do. Thereupon ensued a wordy war, in which the sharp speeches of the unwomanly offenders were applauded by the rougher portion of the passengers, and the real ladies present not only metaphorically, but literally, blushed for their sex. The conductor being finally appealed to, he compelled the ill-bred passengers to make room for the gentleman who had so pluckily asserted his rights. At another time we saw two gentlemen forcibly

turn over a seat which had been piled up with the baggage of a married pair, and the disgraceful scene which ensued quite justified the epithet "hog," which a gentleman who sat near applied to the owner of the baggage.

In the Sleeping Car.—No lady with any consideration for the rights or comforts of others will occupy the dressing-room for a half hour or more for the purpose of making an elaborate toilette. We remember not long ago having seen such a one; and we also remember the ladies who stood around that door waiting for a chance to enter. The motion of the train banged them hither and thither against the walls of the narrow passage way, and the remainder of the passengers eyed the closed door with growing indignation. Just as the train was about to stop, the female "hog" stepped forth, and the ladies, who were ready to drop with weariness and vexation, were obliged to change cars or snatch a hasty breakfast, without having had even an opportunity to wash their hands.

A lady who has traveled considerably, says she can always manage to dress her hair before leaving her berth; she also arranges her toilette as far as possible, so that in the dressing-room she has only to wash, brush teeth, or, perhaps, don fresh cuffs and collar; and this she can always manage inside of ten minutes. This lady at home is in the habit of making a careful and leisurely toilette, but where one small room is in turn to accommodate all the feminine portion of the travelers in a railway coach, she is well-bred enough to sacrifice some of her own convenience to the comfort of others. Her example is to be commended.

Those not wishing to retire should not disturb the repose of others by loud talking or laughter after the majority of the passengers have gone to their berths.

Retaining a Seat.—If it is necessary for a passenger to leave his seat to look after baggage, procure a lunch, timetable, etc., he may retain possession of his seat by leaving a traveling bag, overcoat, or any of his belongings upon it. The right of possession must be respected by others, even though the seat be a gentleman's and should be wanted by a lady. A gentleman should not, however, retain a seat in this manner, while he spends the greater part of his time in the smoking car.

A gentleman is not expected to give up his seat in a railway car to a lady, though almost any one would prefer to do so rather than see a lady stand.

In a street car the case is somewhat different, as the inconvenience of standing is much less to a gentleman and much more to a lady. No gentleman, unless ill or aged, will allow a lady to stand while he sits in a street car.

On the Steamer.—Where people are thrown together for several days with nothing to do but amuse themselves, it is quite natural that the genial side of human nature should come to the top. On board a steamer, people have better opportunities, and are brought into closer social contact with each other, than in railway travel; it is therefore even more permissible to speak, and enter into conversation with a fellow passenger without being introduced, as it is always understood that such acquaintances are not necessarily continued; and it is not only permissible, but right, that each one should contribute his mite toward the pleasure and entertainment of his fellow passengers, who thus meet, for the time being, on an equal footing.

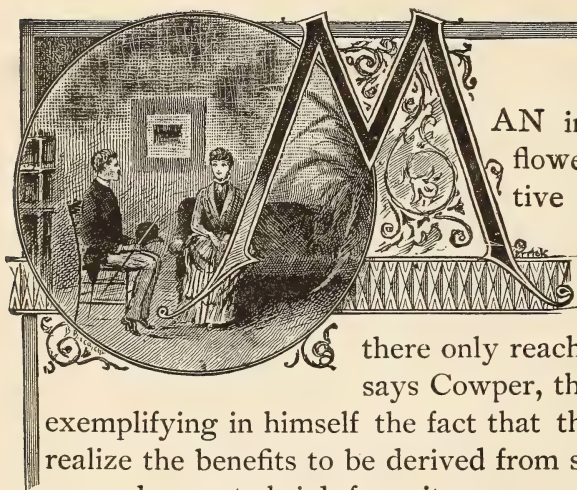
The steamer piano, like the hotel instrument, is a much abused thing; pray don't torture it often, unless you can bring real music from its strings. In that case, it will agreeably

break the monotony, and amuse those who are trying to kill time.

Never allude to sea-sickness at the table. It is in bad taste at any table, but is still more so on the water when most people are more squeamish than usual.



THE AWKWARD AND SHY.



MAN in society is like a flower blown in its native bud. It is there alone his faculties, expanded in full bloom, shine out; there only reach their proper use," says Cowper, the bashful man, thus exemplifying in himself the fact that those who most fully realize the benefits to be derived from society are often the ones who most shrink from it.

Man is naturally gregarious. If it had not been meant that he should be so, he would not have been endowed with the organs of speech and a vast wealth of expression. It is by contact with humanity that we become more tender, more unselfish, more sympathetic, more wise, and less egotistic.

Granted, then, that it is a good thing to seek the society of our fellow creatures, and that we ought to do so, if not from inclination, from a sense of duty to ourselves, the next question is, *how* shall we meet them? This query will sound absolutely absurd to the easy, affable man, who has never, in the whole course of his comfortable career, had to propound to himself such a problem; but there is a whole army of shy, diffident men who not only spend a good part of their time

considering it, but come away from every encounter utterly vanquished and discouraged.

In theory the answer might be something like this: In the first place, don't think about *how* you are to meet anybody; for the moment you begin to deliberate you are lost. If you begin to consider the figure you are going to make, depend upon it, the figure will be an awkward one. Self-consciousness is the beginning of awkwardness. Say to yourself, when about to be introduced to a roomful of people: "They are only human beings like myself; there is sure to be a large majority with kindly intentions toward me, and to those who have not, if they are so mean and unjust as to judge me without good cause, I fling a Carlylean defiance, and say, what is the worst that you can do to me? 'Let it come, then; I will meet it and defy it.'" Ask yourself, as his hero did: "What *art* thou afraid of? Wherefore, like a coward, dost thou forever pip and whimper, and go cowering and trembling?" There is surely nothing in this world that cannot be overcome with a resolute front.

In the next place, if you find yourself getting heated and hurried, inwardly resolve that you will *not* hurry, that you will take time, though the heavens fall. In this way you avoid stepping upon Mrs. Verney's dress, stumbling over a hassock, or imperiling a fragile statuette with your elbow. It was the extreme hurry of the bashful man, which caused him, when sent to bring a book from a book-case, not to pay sufficient attention to the title, and thereby pull down a whole row of false backs made of wood, creating a terrific crash, to the wrath and mortification of his host, and untold misery of himself. Besides, all haste is undignified. "Manners," says Emerson, "require time."

"But," protests the bashful man, "I want to get it over with, as soon as possible, and sink into a corner out of the gen-

eral gaze." Then we answer, crucify the desire the minute it comes. Nothing can be achieved in this field without martyrdom, but it will richly pay you in the end.

We believe we can understand and sympathize with you to a certain degree at least. You feel a cold perspiration about the hands and forehead, your heart doesn't seem to be in regular working order, but halts an instant, and then pumps up a larger supply of blood than usual; and this unexpected volume flies to the roots of your hair, and stays there. There is a fiendish chill crawling up your spine, and you begin to wonder which will cause the most disgrace to your family and yourself, your entrance into the roomful of chattering society people, or your sudden and ignominious flight from the scene of torture. The balance begins to dip toward the latter course, when you are seized by the hostess or some feminine relative, and actually dragged before the cannon's mouth. You never knew how you got through with it, but when once more alone with yourself, you have a confused remembrance of a sort of mad, delirious nightmare, in which the only thing of which you are at all sure is that your answers to pretty Miss Frankness were drivelling idiocy, that Mrs. Highbone was convinced that you were a dolt, and that no one could possibly be more aware that you were all these and much more, than you are yourself.

If you are not courageous, you vow never to subject yourself to such mortification again. If you are of an unconquerable spirit, you resolve to go in and win.

It is to the latter class that we shall try to offer some words of encouragement, for they richly deserve them.

Very likely you will begin by protesting that the theory is fine but impracticable. "Self-consciousness is the beginning of awkwardness," you quote. "Yes, very true, but it is impossible to banish the self-consciousness." No, it

is not impossible. Suppose you are a bashful, awkward youth—we say youth instead of maiden, because boys, for some reason, are much more apt to be painfully shy than girls—or it may be quite probable that you have grown to man's estate without having overcome this feeling, and you are about to be brought into a roomful of people. If you feel the usual painful sensations coming on, just say to yourself: "These people are all enjoying themselves with each other; I am not of enough account to be likely to cause them to take a second thought about me, and the main point is to answer their salutations in a respectful manner. If I show them the proper deference that is all they require of me. As for holding my head erect, I suppose I can do that, for I haven't done anything baser than the majority of mankind, that I should be ashamed of myself. As for my feet and hands, if I resolutely keep them still, no attention will be drawn to them, but the moment I begin to shift them around in various positions I will become practically nothing but feet and hands, they will swell to grotesque and abnormal proportions, will take a sort of demoniac possession of me, and drive me, in the end, to complete distraction. No, clearly I must master my feet and hands and keep them in utter subjection. Suppose I suddenly discover that I am sitting in a constrained, stiff attitude. Very well, then I will continue it, for if I make a change, the next one may be worse, and by the time I have made two or three changes, I will have attracted the attention of the one to whom I am talking, to what I am trying to accomplish. He will begin to take an interest in the operation, and wonder how I am going to come out, and the moment this happens, I am lost.

"If any individual is inclined to talk to me, it would be much less egotistical and a good deal more sensible, if I were to give my whole attention to listening to him, rather than

thinking about myself. If I know anything about what he is saying, I will try to respond with my honest opinion on the subject. If I don't know anything about it, I may learn something, besides paying him the compliment of my earnest attention. The latter is an important point, for not only is careful attention to intelligent conversation the beginning of wisdom, but it is often taken for wisdom itself.

"If I am in the company of young girls who congregate in corners and giggle, causing me to think that my awkwardness is the sole cause of their merriment, instead of growing uneasy and red with mortification, I ought to be able to swell up, and tower in exaltation over them, when I think how infinitely to be preferred my conduct is to theirs, for if I am not graceful and easy, I am not so ill-bred as they are, nor could I descend to the plane upon which they have put themselves."

"But," some one protests, "that's priggish." Not at all. To be quietly dignified is not to be a prig.

We have known those who, in attempting to overcome intense bashfulness, have rushed into the other extreme of lawlessness and familiarity. In this case the remedy is worse than the disease. But the unhappy patient is not always accountable for the dose. We have known people, when under a severe pressure, to make remarks for the sake of saying something, which afterward, in their calm moments, they would have given worlds to recall. The best way, when one is apt to say rashly terrible things and to be wildly irresponsible, for the sake of rushing into a conversational breach, is to take the risk of being called awkward and taciturn, and say nothing.

Again, we have known young gentlemen who, being exceedingly bashful, wished so much to be called easy-mannered, that they walked into your parlor, threw themselves back in

a lounging attitude on a sofa or easy chair, noticed elderly occupants of the room only with a careless nod, and altogether had a bored, condescending air which was highly exasperating to others, and somehow conveyed the impression that you were all Eastern slaves in the presence of the Sultan.

Some very good people, under the stress of trying to make a passable figure before others, seem to lose all control of their voices, and shriek in a high key, which they would not think of doing under ordinary circumstances. Mrs. Sherwood tells of a lady who was presented at court, and "who felt—as she described herself—wonderfully at her ease, began talking, and, without wishing to speak loud, discovered that she was shouting like a trumpeter. The somewhat unusual strain which she had put upon herself during the ordeal of being presented at the English court, revenged itself by an outpouring of voice which she could not control."

Some very shy people are peculiarly affected by certain persons before whom they wish to appear at their best. One lady of whom we have heard complained that when a certain gentleman called, her voice actually degenerated into a squeal, and another that her words seemed going off into the distance somewhere, as if they belonged to some one else.

Hawthorne's Shyness.—Many of the most celebrated lights of literature have been exceedingly bashful men. Among these, a notable example was Hawthorne. This fine genius seems to have inherited shyness; it "ran in the family." But it is probable that the peculiar bent of his tastes, and the people by whom he found himself surrounded, had much to do with the strengthening of this tendency. Had Hawthorne been placed among congenial neighbors who could, in some degree, have sympathized with his thoughts and aims, or had his been one of the same easy-going, common-place intellects

as those about him, he would doubtless have overcome much of his natural shyness.

Julian Hawthorne has thrown some new light on this problem in his recent article on the "Philosophy of Hawthorne." He says: "What passed for society in Salem was, indeed, as destitute of attraction as society can be, and an intelligent man, with thoughts and a soul of his own, might well shun contact with it. The consciousness of being at odds with the spirit of his time and surroundings had the effect of making him build a wall of separation still higher. Naturally reserved, the dread of unsympathetic eyes rendered him an actual recluse."

Yet the man who withdrew himself so persistently from society, had no wish to encourage this tendency in others. "And the truth which Hawthorne perceived perhaps more profoundly than any other was that of the brotherhood of man. By inheritance and training he tended toward exclusiveness; but both his heart and his intellect showed him the shallowness of such a scheme of existence. So far back as 1835 we find him canvassing the idea of some common quality or circumstance that shall bring together people the most unlike in other respects, and make a brotherhood and sisterhood of them."

Others Who Have Been Shy. — Washington, Jefferson and Grant were decidedly inclined to timidity in society, and "Moltke is silent in eight languages." Sheridan and Curran almost fainted at the sound of their own voices in their first speech in public, and Pope declared that while he could talk with two or three persons pretty well, a dozen were his complete undoing. Theodore Hook always had unpleasant sensations on entering a room; and Sir Philip Francis, of the trenchant pen, made this confession: "I am thoroughly

conscious of my own infirmities. Even *signs* and *gestures* are sufficient to disconcert me."

Cowper, to whom we have before alluded, was so exceedingly timid that, even in his country rambles, he would conceal himself, rather than approach a passing stranger on the road. It is related that on the day when he was first to appear as clerk in the House of Lords, and had simply to read some parliamentary notices, his courage forsook him to such an extent that he was discovered, by a servant, preparing to hang himself, rather than make a ridiculous figure before the public.

Treatment of the Shy. — Extreme bashfulness is generally an inherited trait, and the parent who is aware that the son or daughter is likely to suffer from this misery, should take steps, as early as possible, to cure or modify it. The youth or miss should be taught elocution, dancing, fencing and gymnastics. Nothing gives us so much assurance as the knowledge that we can do a thing well. If the voice has become so highly trained that every shade and intonation is our ready slave, we dismiss all fear on that point, and say to ourselves, "I shall be likely to speak as well as the others," and, feeling this way, we are sure to do ourselves credit. If the muscles of the body have been trained to graceful carriage, it will be quite as much of an effort to move awkwardly, as it is for the untrained to be graceful. Of course, there are some who, being without self-consciousness, are naturally easy in their movements, but these we are not now considering.

Be sure to bring the boy and girl into your drawing-room occasionally, and observe how they deport themselves in the company of their elders, but above all things do not let them see that you are watching them. If they are excessively shy, do not reprove them by word or glance for anything they may

do, unless in an extreme case. Let them get accustomed to their surroundings, and be able to remain in the room half an hour without visible wretchedness, before you begin to criticise their behavior. Above all things, never allow brothers or sisters or any one to speak to them about their awkwardness. They are generally too well aware of this fact to need any reminder, which may lead them to exaggerate their case, and • become morbidly sensitive on the subject.

We are supposing mental training to keep pace with these other accomplishments, for no matter how easy and elegant the bearing, the ignorant person is bound to be awkward in the company of the educated.

Suppose you are thrown in contact with a very bashful person, it is best at first not to try to draw him out in any way. Don't say things that will require answers, or expressions of his opinion, but venture to air a few of your own impressions, or relate some little incident of your experience. This will convince him that you are neither pitying his weakness, nor terribly conscious of it, and will give him time to pull himself together and to enter the arena with some little credit to himself. It is a great deal better to appear indifferent than kindly sympathetic at such a time. Your pity, which generally becomes apparent to the bashful individual, immediately proclaims to him the fact of your perfect immunity from what he is suffering, thereby increasing his awe of such a superior creature, and raising a barrier between you.

It has been noticed by some careful observers that two shy people generally get along very well together. Each one is thinking much more about himself than he is of the other; this fact very soon becomes mutually known, and the sufferers thereby gain a certain calmness and strength. Sometimes one or the other will become actually bold in the thought that at least he can do better than his companion.

Why Should You Not Be Shy?—For a great many reasons. You make all with whom you come in contact uncomfortable. One painfully bashful man or woman will throw a constraint over a whole roomful. You cannot at once enter into friendly relations with any one. The position has to be stormed, or carried by strategy, and you cannot expect everyone to take the trouble to do this.

You will go through life underrated and misunderstood. If the public do not know you through your writings, you may be as humorous as Lamb, as witty as Sidney Smith, as learned as John Selden, and as wise as Socrates, and no one will ever find it out.

The Cause of Shyness.—The generally received opinion is that shyness comes from extreme modesty or self-abasement; and this is doubtless, in a certain degree, true. The feeling that you do not know how to do a thing, is a presage of failure; and to be quite sure that you are not going to do it as well as some one else, is enough to make it certain that you will not.

Still there are certain thinkers and writers who declare that shyness is egotism. Now, however paradoxical the statement may sound, we are convinced that there is much truth in it. Of course this sort of egotism is a long remove from that kind of conceit which imagines that what it does and says is worthy to be seen and heard of men, and may be a pattern to less gifted humanity; but, nevertheless, it is the sort which is always thinking of itself, though it be in humiliation and bitterness of spirit. Now, if this self-consciousness could be exchanged for a strong interest in others, and a real absorption in their joys or sorrows, awkwardness and diffidence would vanish.

The author of "John Halifax," speaking of the hero in her story of "King Arthur," says: "There had never been much

of the ‘hobbledehoy’ in him, probably because he was not shy—he did not think enough about himself for shyness. Reserved he was, in a sense; but that painful bashfulness, which as often springs from egotism as modesty, never trouble him much. By nature—and also by wise upbringing—he was a complete altruist—always interested in other people, and ‘bothering’ himself very little about himself and his own affairs.”

Again, it seems that a natural distrust of people may have much to do with bashfulness. The child who has no fear of a stranger, but seems sure of good treatment, immediately puts its little hand in yours, with the most charming confidence, while another child will crawl out of sight or hide its head in its mother’s skirts in a perfect agony of bashfulness; thus showing that this trust in, or suspicion of strangers, is nearly always an inborn tendency, which is hard to modify or change. Still it can be in a measure changed. Humanity, after all, is about fifteen carats fine. It is not nearly so bad as you thought it, O mistrustful man! Give it the benefit of the doubt, meet it in a cordial, kindly way, and very often, like the confiding child which slips its hand in yours, you will disarm any animosity or uncharitableness which may have existed toward you. We do not say, “wear your heart on your sleeve, for daws to peck at;” but we do say:

O let thy soul be quick to see a soul;
Put off the visor of distrust when thou
Dost meet thy kind. Its chafing steel but wear,
When thou hast pressing need, for thy defense.



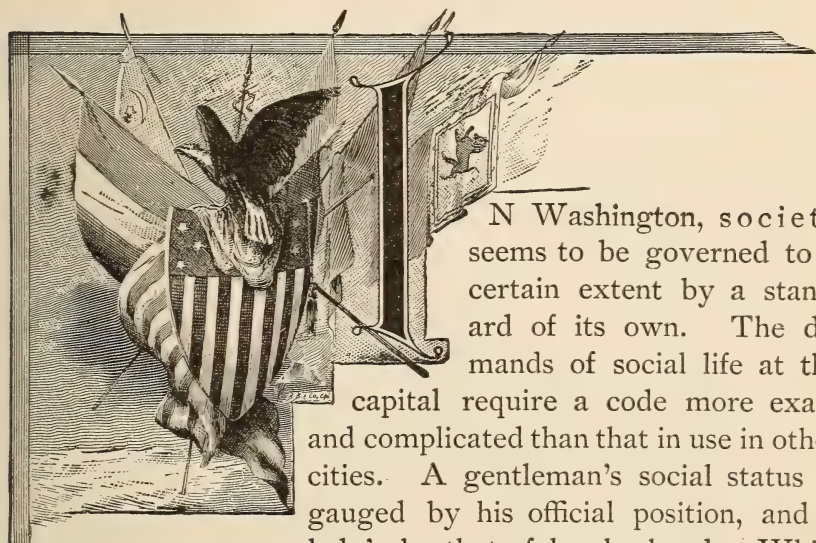


PRINCESS OF WALES.



MRS. PRESIDENT HARRISON.

AT HOME, AND FOREIGN COURTS.

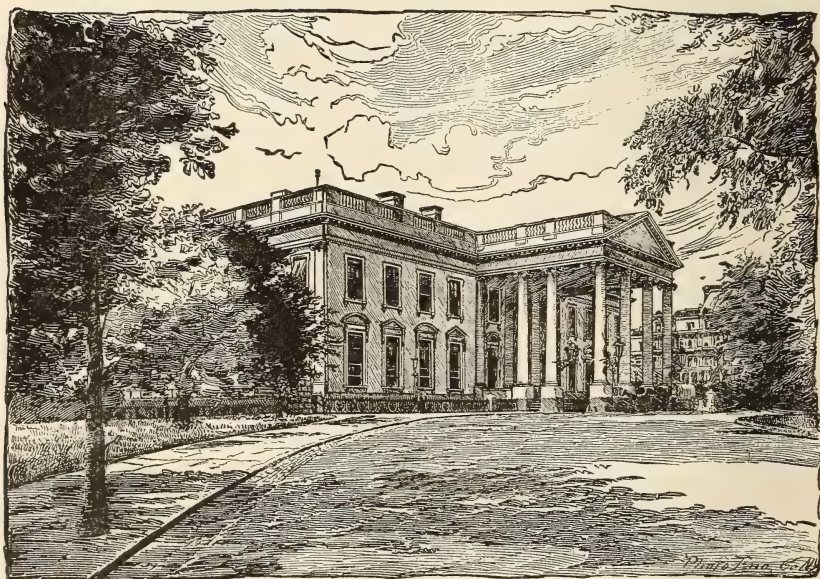


I N Washington, society seems to be governed to a certain extent by a standard of its own. The demands of social life at the capital require a code more exact and complicated than that in use in other cities. A gentleman's social status is gauged by his official position, and a lady's by that of her husband. While there is plenty of very good society, there is also much that is incongruous and ill-assorted, from the bringing together of the cultured and uncultured, worldly and unsophisticated, from the different sections of a great nation.

The Highest Rank.—The President naturally leads, not only in official, but social rank. He is generally alluded to as "The President," and is so designated by his wife.

Any one has the privilege of calling upon the President, but the latter is under no obligations to return any visit. He may call upon a friend, if he wish, but this courtesy is not expected of him. The same rule applies to the wife of the President.

Calling on the President.—A person wishing to meet the President is shown to the secretaries' room, presents his card, and waits to be admitted. Persons who come upon business are given precedence over those who simply wish to make a formal call. In the latter case it is best for the persons calling to pay their respects and withdraw as soon as they can do so gracefully. If there is any reason, beyond mere curiosity, for making a private call, secure, if possible, an introduction from some official, or friend of the President.



THE WHITE HOUSE.

Presidential Receptions.—Receptions are given at the White House, by the President, at stated times, while Congress is in session. These are held either in the morning or evening, and all are at liberty to attend them. The guest, upon entering the reception room, gives his name to the usher, who announces it; as the guest approaches the President, he is introduced to him by some official to whom this duty is

assigned. The President's family usually receive with him, and, after the caller has paid his respects to each one (which, when there is a crush, is simply confined to a bow), he passes on, and, stepping aside, mingles in conversation with others, perhaps strolling through the various rooms which are open to guests. If one wish, he may leave his card, but this is not obligatory.

State Dinners.—Precedence is given guests according to their official rank. An invitation from the President is equivalent to a command, and must be accepted unless there are very grave reasons rendering attendance impossible. It is not regarded as discourteous to break another engagement in order to be present, provided, of course, the reason is plainly stated in the regret.

New Year's Receptions.—It is customary for the President and family to hold a reception on New Year's day, which ladies and gentlemen alike attend, and at which diplomats, officials and *attachés* are expected to pay their respects. It is the rule for all the gentlemen entitled to wear uniforms to appear in them. The foreign legations present a brilliant spectacle in the handsome court dress of their respective countries. The ladies wear their most elegant toilettes, suitable to day receptions. They do not remove hats or bonnets except when they are members of the families of the cabinet officers, in which case they are considered, in a certain sense, as belonging to the President's household, and appear in reception dress, without bonnets.

New Year's day is very generally observed in Washington, many of the old families not having closed their doors on this day for years. Says the author of "A Washington Winter:" "A Washington season may be said to commence on New Year's day, and to terminate with Ash Wednesday."

The Order of Rank.—Next in rank after the President is the Chief Justice, whose office not being dependent on the rise and fall of political parties and, hence, being stable and enduring, seems to give him precedence over cabinet ministers and senators. He is addressed as "Mr. Chief Justice;" an associate Justice is addressed as "Mr. Justice."

Next in order of precedence is the Vice-President, and after him, the Speaker of the House.

Next in order are the General of the Army and Admiral of the Navy. Members of the House of Representatives call first on the above named officials.

The Cabinet.—Members of the Cabinet are accorded precedence in the order of the departments, as follows: the State, the Treasury, the War, the Navy, the General Post Office, the Interior, and the Department of Justice. The Chiefs of these departments are entitled to equal privileges and consideration, and it is only on State occasions, such as formal dinners, etc., that it is necessary to consider the order of their precedence.

It has been a somewhat mooted point which should first call upon the other, the senator or the cabinet minister, but the balance of favor has seemed to be for the claim of the former. Yet it seems that the senator's wives might gracefully yield this point, in view of the heavy burden of social responsibility imposed upon the ladies of the cabinet. At the receptions of the latter, which are held every Wednesday during the season, their houses are open to all who may choose to call. They are also obliged to return all the first calls of the ladies who have attended, and to leave the card of the cabinet officer, and an invitation to an evening reception. The cabinet officers are expected to entertain Senators, Representatives, Justices of the Supreme Court, members of

the diplomatic corps, and distinguished visitors, and also the ladies of their respective families. When it is remembered that the ladies of the cabinet have not only to stand for hours receiving, but are also obliged, out of courtesy, to attend numerous entertainments given by others, and are, not infrequently, appalled by a list of five hundred or more calls to pay after one of their receptions, all extra exactions that can be lifted from their shoulders should be removed willingly by the most precise stickler for precedence.

Addressing Different Officials.—In writing to the President the note should begin: "The President: Sir." The President in answering never signs himself "Yours truly," nor uses any of the usual terms of respect, but simply attaches his name. In speaking to him he is addressed as "Mr. President," "Your Excellency" having of late fallen into disfavor. The Vice-President is addressed as "The Honorable, the Vice-President of the United States," and in speaking, as "Mr. Vice-President." In conversing, the Speaker of the House of Representatives should be addressed as "Mr. Speaker;" a member of the cabinet, "Mr. Secretary;" a senator, "Mr. Senator;" and a member of the House, "Mister," unless he has some other title. In introducing the latter he would be designated as "The Honorable Mr. —, of —," naming the State he represents.

Reception Days.—Certain days have been fixed upon at Washington at which certain classes, or ranks, of society are expected to be at home to callers. The families of Justices of the Supreme Court receive calls upon Mondays; the Speaker of the House of Representatives, and other members, and the General of the Army are at home on Tuesdays; Wednesday is set apart as Cabinet day, and in the

afternoon of that day the wife of every Secretary is expected to be at home; Thursday is the day for calling upon the families of the Vice-President and Senators; and Friday is the day chosen to receive by all those who are not of official rank; Saturday has heretofore been the day of reception at the White House. Guests hand their cards to the usher on entering, at any reception.

Hours for Calling.—Visiting hours are from two o'clock to half-past five, for day receptions.

Calling Cards.—Washington ladies have their day for receiving and residence printed upon their cards. Owing to the ceremonious and complicated social machinery which exists, they are much given to the turning down of corners and ends of cards. Turning down the whole right end of a card shows that the call is meant for all who are receiving.

Formalities of Invitations.—The length of time intervening between the invitation and the dinner indicates the degree of formality of the occasion. A card of invitation sent ten days in advance signifies a State dinner, eight days being the usual time. Five days and, sometimes, so short a time as two, are allowed, but the latter short notice is not usual except when some distinguished stranger, whose stay is limited, is to be entertained.

At formal dinners, ladies wear as elegant toilettes as possible, and gentlemen wear the conventional dinner dress. At all dinners, the gloves are removed on sitting down to the table.

First Calls.—Residents call first on strangers, and among strangers, first comers call on later arrivals. An exception to this is foreign ministers; they are expected to pay the first visit to the ministers of the nation to which they have come. This exception does not include their families. What might

also be called an exception is that visitors at Washington are expected to call upon their own Senators and Congressmen and other officials, if they wish to make their acquaintance, as the visitors' presence in the city will not otherwise be known and recognized. Among officials and their families, order of rank determines who shall make the first call, the lower calling first on the higher.

Senators, Representatives, etc.—Senators, Representatives, and all other officials except the President and Cabinet, may entertain or not, just as they choose. It is entirely optional with them.



RIDEAU HALL.

Ottawa.—The customs observed at the Dominion Capital are similar to those of England, and a “drawing-room” held at Rideau Hall, is the same, with perhaps a shade less of formality and imposing ceremony, as one given by Her Majesty, Queen Victoria.

The Governor-General.—The Governor-General, when under the rank of a duke, is styled “His Excellency;” the wife of the Governor-General, “Her Excellency.”

English Society.—In England the king and queen are at the apex of the social structure. They are addressed as “Your Majesty.” The heir-apparent, who always bears the title of the Prince of Wales, comes next in dignity, and the younger sons, on attaining their majority, assume the title of duke. The eldest daughter is called the crown princess, and all the daughters retain the title of princess. Both sons and daughters are called “Your Royal Highness.” The royal children, during their minority, are styled princes and princesses.

Nobility.—A duke, inheriting the title from his father, stands one grade below a royal duke. The wife of a duke is a duchess. Both are addressed as “Your Grace.” The eldest son of a duke is a marquis until the death of his father, when he inherits the title. The wife of a marquis is a marchioness. The younger sons are lords by courtesy, and the daughters have “Lady” prefixed to their Christian names.

Earls and barons are also designated lords, and their wives ladies, though the latter are, by right, respectively countesses and baronesses. The daughters of earls are called ladies, and the younger sons of earls and barons, honorables. The earl stands higher than the baron in the peerage.

Bishops are lords by right of their ecclesiastical office, but the title is not hereditary.

Gentry.—A baronet has the title “Sir,” and his wife, “Lady.” They are in reality commoners of high degree, though some families, who have honorably borne this title through many generations, would not exchange it for a recently created peerage.

A clergyman, by right of his calling, stands on an equality with commoners of the highest degree.

Esquire.—The title of Esquire which in this country we find affixed to the name of Brown, Jones and Robinson, and which means just nothing at all, in England has a special significance. The following have, in that country, a legal right to the title:

The sons of peers.

The eldest sons of peers' sons, and their eldest sons in perpetual succession.

All the sons of baronets.

All esquires of Knights of the Bath.

Lords of manors, chiefs of clans, and other tenants of the crown *in capite* are esquires by prescription.

Esquires who are created to that rank by patent, and their eldest sons in perpetual succession.

Esquires by office, such as justices of the peace while on the roll, mayors of towns during office, and sheriffs of counties, the latter retaining the title for life.

Members of the House of Commons.

Barristers-at-law.

Bachelors of divinity, law and physic.

Presentation at Court.—People of all nationalities may be presented to the Queen by one of her subjects of rank and good standing, provided the person presented is irreproachable as to reputation. Her majesty, whose own life will bear so close an investigation, that she can, with the utmost consistency, demand a high moral standard at her court, rigidly excludes all persons who may be in any way objectionable.

Those Eligible for Presentation.—Supposing the moral qualification to exist, the nobility, and their wives and daugh-

ters, are eligible for presentation at court. The clergy, naval and military officers, physicians and barristers, and the squirearchy, with their wives and daughters, have also the right to pay their respects to the Queen. Merchants, mechanics, and those "in trade," have not, in the past, been allowed this privilege, but wealth and aristocratic connections have of late opened even to these the gates of St. James.

Any person who has been presented at court has the right, afterwards, to present a friend.

Necessary Preliminaries to Presentation.—Any lady or gentleman wishing to be presented, must leave at the Lord Chamberlain's office before noon, two days before the levee, a card with his or her name thereon, and the name of the person by whom she or he is to be presented. The rule is that no presentation can be made at a levee, except by a person in actual attendance on that occasion. For this reason, there should accompany the presentation card a letter from the person who is to make the presentation, stating his intention to be present. This letter is submitted to the Queen for her approval. These regulations must be implicitly obeyed.

Directions as to which gate to enter, and where carriages are to stop, are always given in the daily newspapers.

Presentation Costume.—A lady must be in full dress, with low cut corsage, and short sleeves. In addition to what is usually considered full dress, she must wear a long, court train, plumes in the hair, and lace tippets. As to these latter accessories, any London *modiste* will give her all the necessary information.

The short breeches and long silk hose, with other belongings, which constitute a court dress for gentlemen, will be furnished in correct style by any London tailor of reputable standing.

The Presentation.—In order to get to the audience room with one's garments in a presentable condition, it is wise to go early to escape the dense crowd which sometimes surges through the entrance-way. The lady must take nothing with her from her carriage, such as a wrap or scarf. As she enters the long gallery of St. James, where she awaits her turn for presentation, her train should be carefully folded over her left arm. As she passes over the threshold of the presence-chamber, on her entrance, she drops her train, which is immediately spread out by the wands of the lords-in-waiting. The lady walks forward toward the sovereign, or the person who represents the sovereign, and the card upon which her name is inscribed is handed to another lord-in-waiting, who reads her name aloud. When she arrives before the Queen, she courtesies very low, almost kneeling.

If the lady presented be the wife or daughter of a peer, the Queen kisses her on the forehead; if a commoner, the Queen extends her hand to be kissed. The lady having done so, rises, courtesies to the other members of the royal family, who stand about Her Majesty, and passes out. As she must never turn her back upon royalty, she is obliged to exercise considerable dexterity in the management of her train, in making her exit.

Imperial Rank.—An emperor ranks higher than a king. The sons and daughters of the Austrian emperor are called archdukes and archduchesses, the title coming down when the ruler of that country modestly claimed no higher title than archduke.

The emperor of Russia is known as the czar (sometimes spelled tzar, and the empress tzarina, or tsaritzza), this rank being the same as the Roman cæsar or the German kaisar. The empress is called the czarina, the heir-apparent the

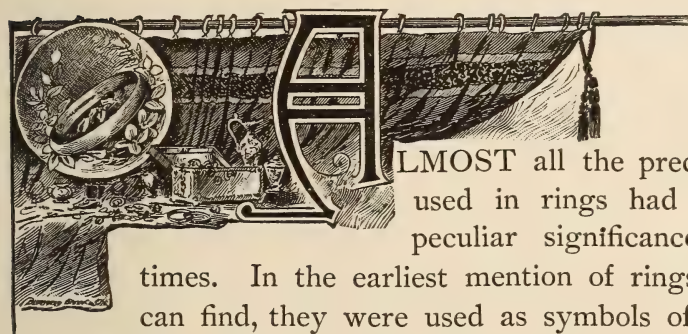
czarowitz, and the other sons and daughters, grand dukes and grand duchesses.

Other Titles.—Titles in many parts of Europe often mean no more than the numerous “Colonels,” “Honorable,” and “Esquires,” which flow so luxuriantly in some sections of this country. A German baron may be a good, honest tiller of the soil like an American farmer. A count may not own an acre of his own, and may not even be respectable, while the multitude of Italian and German princes may number not only some very commonplace individuals, but many who are seeking to make a living by practices that are not strictly honorable.





SUPERSTITIONS OF WEDDING-RINGS AND PRECIOUS STONES.



ALMOST all the precious stones used in rings had their own peculiar significance in olden times. In the earliest mention of rings which we can find, they were used as symbols of authority. If the emperor, or any one of high position, took off his signet-ring and handed it to an official, the act, for the time being, invested this subordinate with his master's authority.

The first mention of Rings in the Bible is in Genesis xli and xlii, when Pharaoh advanced Joseph to be, next to himself, chief in Egypt: "And he took off his ring from his hand and put it on Joseph's hand, and made him ruler over all Egypt." When the Israelites conquered the Midianites, they took all the rings and bracelets found among them, and offered them to the Lord. Ahasuerus took his ring from his hand and gave it to the Jews' most vindictive enemy, Haman, and, by that sign, gave him unlimited control over the people and their property, "to do with them as seemeth good unto him." But, becoming convinced of Haman's evil purposes, he reclaimed the ring, and gave it to Mordecai, by that act enabling him to save his people. The father, joyfully receiving back his prodigal son, clothed him in fine raiment, and sealed his forgiveness by putting a ring on his hand.

Signet-rings were also used for sealing important documents. The Egyptians used them both as a business voucher and for ornament. Rings, whether for seals or for adornment, were, among the Egyptians, usually buried with the dead, and very many have been found in their tombs. Bronze or silver was chiefly used for the signet-ring, and gold for ornament. Among the poorer class, rings of ivory or blue porcelain were chiefly used. Plain bands of gold were much used, and almost invariably engraved with some motto, device, or the representation of their deities. Among the rich, rings were worn not only three or four on the finger, but on the thumbs. No one was considered in full dress among the Jews without the signet-ring; and the ladies, instead of the plain gold band, had their rings highly adorned with costly gems—rubies, emeralds and chrysolites being the most highly valued. The Hebrews and people of Asia evidently wore rings some time before they were known in Greece; but, having once been introduced there, their use spread rapidly. In the days of Solon every freedman wore a signet-ring of gold, silver or bronze. Wearing jewelry at length became so extravagant that the lawgivers attempted to curtail its use, but for a long time with little apparent success. The Spartans for years refused to indulge such lavish adornment, wearing only iron signet-rings.

As luxuries began to increase, the iron ring was quite discarded, and the Romans, Greeks and Egyptians carried their love for ornaments and jewelry to the most absurd extent, often covering each finger and the thumbs up to the middle joint of both hands, and increasing the value by addition of precious stones to an astonishing extent. Some of the royal ladies, and the most conspicuous of the nobility, are said to have worn rings costing what in our money would be equal to \$200,000 and \$300,000.

The Jews wore the signet-ring on the right hand and on either the middle or little fingers. The early Christians, who followed the custom of wearing rings, adopted also the Egyptian mode of putting the most significant ring on the second finger of the left hand, engraving on them something emblematical of their faith and worship — a palm-leaf, a dove, an anchor, a cross, or pictures of the Saviour or his Apostles; but rings were not known among the Christians till A. D. 800. All the bishops wore a ring indicating their peculiar office. When a pope is consecrated, a seal ring of steel is put upon his hand, and afterward committed to the charge of some of his cardinals. At the death of a pope this ring is broken, and a new one made for his successor. Some precious stone is always set in the episcopal ring — a crystal, ruby, sapphire or amethyst. A cardinal's ring is usually ornamented with a sapphire, and we believe an amethyst is the symbol of a Jewish rabbi of the highest standing, and worn with his robes of royal purple velvet.

For many years one important part of ecclesiastical symbols, or insignia, has been a ring of some peculiar form. It was a mark or token of dignity or authority, and was supposed to symbolize the mysterious union of the priest and church. One ring, and the most important one set apart for the pope, was kept for the signature of important church papers. The usual forms of pontifical rings have some massive book or crossed keys engraved on them.

As wedding gifts, or pledges of betrothal, rings were used at a very early period. Among the Romans an iron ring was the token of betrothal, as significant of the enduring character of the love and engagement. The custom of using a plain gold ring as the most appropriate for a wedding-ring, came to us from the Saxons. The engagement-ring may be as expensive and rich in precious stones as the bank account of

the lover will warrant; but the plain gold, as rich and massive as you please, is the true wedding-ring. The use of this especial ring sprung from the old Roman custom of using a ring to bind agreements. The wife wears the engagement-ring after marriage in Germany, or did so formerly, and the husband the wedding-ring. The *jemmel*, or *gimbal*, are the twin, double rings, ornamented and engraved with tender or pious sentiment, often given on an engagement. Some of the mottoes, or "posies," engraved on such rings are very quaint and curious, and by some were regarded as magical:

"First, love Christ, who died for thee;
Next to him, love none but me."

"Let lyking last." "A faithful wife preserveth life." "As God decreed, so we agreed." "I'll win and wear thee."

Large and highly ornamented betrothal and wedding rings are much used by the Jews. On the top of the ring is often a small temple or tower, which can be opened by a spring, and containing inside the ark of the covenant in miniature. They are not to be the property of the newly-married pair, but are kept in the synagogue, and at a particular part of the service are placed on the fingers of the couple by the priest.

Queen Elizabeth, it will be recollected, gave a ring to the Earl of Essex in token of esteem, promising, if he ever offended her, no matter how grossly, this ring, sent to her by him, would insure his forgiveness; but, when arrested for treason and sentenced to death, he sent the ring to the queen by a false friend, who withheld it, and Essex was executed. So runs the tale; whether it has any foundation or not, many romantic stories have sprung out of that incident.

"*Regard*" rings were originated by the French, in which several different kinds of precious stones are combined, so as to either spell the name or spell "Regard;" two rubies, one

emerald, one garnet, one amethyst and one diamond being necessary for the word.

Very many superstitions have been connected with rings, and some still linger about them. The Egyptians placed the wedding-ring on the fourth finger of the left hand, because they supposed that an artery or nerve extended from that finger to the heart. The wedding-ring was thought to possess the power to heal diseases, and many still rub a gold ring on the eyelid to drive off a sty, or any inflammation from it. It was long believed that if one procured some of the silver given as alms at the communion-table, made it into a ring, and put it on the finger of a child threatened with, or liable to, convulsions, it would ward off the danger.

In olden times many rings were made with a concealed cavity in which some quick, active poison was placed, and by it the owner escaped tortures, or death by public execution. The ring of that great tyrant, Cæsar Borgia, which he kept secret, or, rather, constantly in his own care—contained a poison which, it was rumored, he skillfully dropped into the wine of any guest whom he wished to put out of his way secretly. His father's (Alexander VI.) special favorite was a key-ring, in which was a poisoned needle that pierced the hand of any one attempting to unlock a certain casket. This ring was handed to any of his officials whose death was desirable, ostensibly to bring the tyrant some article from the cabinet. Of course, obedience to the command insured the victim's death.

The Prince of Wales gave the Princess Alexandra a "keeper" ring on their marriage, set with beryl, emerald, ruby, turquoise, jacinth, and emerald again. This spells his youthful family name, Bertie.

The curative power, the signs, miracles, and all the long list of superstitions that have centered round rings, really rest, in almost every instance, in the jewel set in the ring, and not

in the circlet itself. Sentiment, and not magic, is attached to the band of gold. All those fancies are slowly dying away, though some of them are so beautiful that one rather delights in lingering over them, half believing, half—or more than half—skeptical. But, to a trusting, loving spirit, although the betrothal or wedding-rings carry with them no superstition, fond and sacred memories must be centered in them, that are of more value than all that magic could give. The hour that brought full assurance of love returned will daily be recalled by the sight of the golden pledge given and taken. And even more precious than any gem that may flash from that betrothal-ring, is the solid, plain, gold band that is the token of vows taken that death alone should sunder.

Precious Stones.—We have given some of the supposed virtues and legends that for a long time clustered around rings, and have tried to show that all of magic or mystery rested in the jewels that are set in the ring, rather than in the golden circlet itself. We now attempt to give some account of those superstitions.

The amethyst was, in some nations, given as a voucher for continued love and confidence, and, while worn, it was supposed that no power was able to shake the trust thus sealed; but if lost or defaced, all the sorrows and evils that are incident to broken faith and estranged affections might be hourly looked for.

The Persians made drinking-cups of amethyst, under the impression that no beverage drunk from those cups could intoxicate. After a time, amethyst in any shape, whether as a cup, necklace, bracelet or ring, was considered a sure protection from intemperance. Many of the Jewish rabbis and mediæval writers asserted that, when worn, the amethyst subjected its wearer to wild and bewildering dreams; and yet

this was one of the twelve stones which adorned the high-priest's breastplate. The amethyst, with its royal purple or new wine color, was, from the dawn of Christianity, famed as the emblem of the blood of Christ; and from that superstition it became a fixed law of the Roman Catholic Church that no bishop should perform official duties unless wearing an amethyst ring.

The amethyst was also supposed to drive away bad dreams, sharpen the intellect, and act as an antidote to poison. It is, according to the language of gems, the "natal gem" of all born in the month of November, and in ancient times was worn as an amulet to propitiate good, and repel bad spirits.

The Turquoise was believed by the people of the East to preserve all who wore it from contagion; and even now, not in the East alone, but in Christianized countries, it is still worn with full belief in the superstition. It was considered of priceless value, and many strange and contradictory stories were told of it. An ancient writer says:

"One of my relatives possessed a ring in which a very fine turquoise was set, and wore it as a superior ornament. While he remained in perfect health, this stone was noted for its remarkable beauty and clearness. At last the owner was seized with a malady, of which he died. Scarcely was he dead when the turquoise lost its luster, and appeared faded and withered in appearance, as if mourning for its master.

"I had originally designed to purchase it, and could have done so for a very trifling sum. But this loss of beauty and luster in the precious stone took from me all desire to possess it, and so the turquoise passed into other hands. But, as soon as it obtained a new master, it regained all of its original brilliancy, and all defects vanished."

The turquoise was thought, both by the Romans and Greeks, to bring good health and kind fortune to the wearer. The

Shah of Persia never allowed any of the best and most brilliant of these stones to be taken from his kingdom.

The carnelian, worn in a ring on the finger, was thought by the Arabs and Hebrews to shield its owner from the plague, and is still used by many of the Hebrews to stop profuse hemorrhage.

The topaz was believed to discover poison, by becoming instantly dimmed or blurred when brought near to any poisonous substances; that it would subdue the heat of boiling water, calm the passions, and prevent bad dreams; but that its powers were governed by the moon, increasing or decreasing with that luminary.

The old legends, particularly those of the East, assure us that an immense carbuncle was suspended in the ark, to give light to Noah and his family. It was called "the flashing stone," and, by some, "the thunder stone," and that it and the diamond drop from the clouds in flashes of lightning during a thunder-storm.

The ruby and carbuncle were, in ancient times, the names indiscriminately used for all red stones. The Brahmins still believe that the dwelling-place of the gods is illuminated by rubies, carbuncles and emeralds. The ruby and carbuncle were believed to be amulets against plague, poison, sadness, evil thoughts and wicked spirits.

The sapphire, among the Hebrews, was a transparent stone, as blue as the vault of heaven; but among the Romans it was supposed to be mixed with gold. It was asserted in ancient times among the Hebrews, that the Ten Commandments were engraved on tablets of sapphire. To it were ascribed the magical power of preserving the sight, and strengthening both soul and body; of warding off wicked and impure thoughts; that it was a sure antidote to poison; and if put into a vessel with any poisonous creature, would kill it.

St. Jerome says: "The sapphire procures favor with princes, pacifies enemies, overcomes enchantment, and releases its owner from captivity." On account of its purity it was worn by the high-priest.

The onyx was said to cause strife and melancholy, and to cure epileptic fits.

The jasper, if hung about the neck, was supposed to be a cure for indigestion—a wonderful strengthener of the stomach.

The bloodstone, or heliotrope is credited with the same curative power as the jasper. There is a legend, that during the crucifixion, the blood that flowed from the wound caused by the spear, fell upon a dark green jasper lying at the foot of the cross, and transformed it into a bloodstone.

The opal, one of the most beautiful of all the precious stones, has had any amount of superstition attached to it. By some, the ill luck attributed to its use is said to have arisen from Sir Walter Scott's mention of it in "Anne of Geierstein." He ascribed to it supernatural agency; and, long after that novel was published, the belief in its evil influence was so strong that no one was willing to wear an opal. That may have been the first conception of evil from wearing opals; but we think it sprang from Eastern superstition, or, at least, that there were many and various legends connected with it. Some believed that it often changed from a brilliant luster to a smoky, dull color, and that any such change foreshadowed misfortune and trouble, but did not bring it. We knew of an instance where a lady brought an elegant opal necklace to a jeweler's, desiring to sell it. They attempted to dissuade her from such folly, saying that the setting being old-fashioned, they could give her very little for what was really valuable. To this she replied that the necklace was given her as a bridal gift forty years before, and she had never had an hour's luck since they came into her possession, and she would never

carry them home with her. No matter how little they were willing to give her, she would leave them. She did so; but we have never heard if, by disposing of her opals for a mere trifle, she escaped subsequent misfortune.

In Eastern nations the opal has always been highly prized; and with all the superstition associated with it, "ill luck," or evil influence has never been attributed to it.

"Gray years ago a man lived in the East
Who did possess a ring, of worth immense,
From a beloved hand. Opal the stone,
Which flashed a hundred bright and beauteous hues,
And had the secret power to make beloved,
Of God and man, the one
Who wore it in this faith and confidence."

The pearl, in China, is supposed to have many medicinal properties.

The moonstone is known by the name of "Ceylon opal," and in earlier days much value was set upon it.

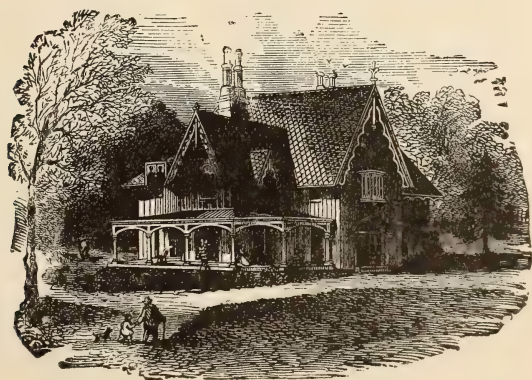
Amber was, and still is, used to protect from witchery and sorcery; and many of the present time believe it has singular properties for curing all catarrhal troubles. The Greeks believed that Phaeton's sisters, lamenting his loss after his death, turned into poplar trees, and their tears, which flowed continually into the river where they stood, were congealed into amber.

Coral was thought by the Greeks to be formed from the blood which dropped from the head of Medusa, which Perseus hung on a tree near by the sea-shore. These drops, becoming hard, were planted by the sea-nymphs in the sea, where they grew up in branches, which, slowly uniting, became coral reefs.

In the early ages, coral was used medicinally as an astringent, and given also to new-born infants; and many valued it

for its power to vanquish the devil and overcome his snares, if worn as an amulet.

There has also been much of superstition connected with the way in which certain rings should be worn, and good or evil fortune prophesied as one conformed or refused compliance to the "sign." Each finger had some sign attached to it which was used as a reason for caution. But, as each finger has its individual functions, there is nothing but what can be explained in the simplest and most common-sense manner, without resorting to magic, witchcraft or signs and wonders. The third finger is now usually the ring-finger—that is the wedding-ring finger. The ancients supposed that a nerve in that finger was intimately connected with the heart, and it was, therefore, set apart for this special honor. On the contrary, it has less independent arteries than either of the others. It can not be bent or straightened very much without some motion or action of the fingers on either side; and, as if in compensation for this deficiency, is chosen as the ring-finger.



WEDDING ANNIVERSARIES.



ANY excuse for bringing friends socially together is a good one. Especially so is the one which commemorates a happy event, or marks years which one loves to remember.

The annual recurrence of the wedding anniversary is usually celebrated in the family, perhaps by an interchange of gifts between husband and wife, an "outing," or an excursion enjoyed together, or some extra festivity among the members of the household.

It is a beautiful German custom for the children, when they are old enough to remember each recurrence of the day, to bring to the parents wreaths or bouquets of flowers, or some simple souvenir of the time. The Germans are especially graceful and happy in their remembrance of all family anniversaries.

Social usage has set apart certain wedding anniversaries which, when publicly celebrated, are distinctively named and qualified as the "wooden," "tin," or "silver" wedding, and so on. On these occasions, the bride usually wears the wedding dress, or some memento of the wedding-day, such as a necklace, handkerchief, or fan. The couple stand and receive

their guests, and refreshments are served as at the ordinary wedding reception.

If, instead of the *buffet* style, a supper is served at which all sit down together, the bride and groom occupy the position of honor, and the bride puts the knife into the wedding-cake, as on the first occasion.

If there is dancing, the bridal couple can leave their position where they stand to receive and lead off in the first set.

The Paper Wedding.—When one year of happy wedded life is past, and the event is to be celebrated by inviting friends, it may be called the Paper Wedding. If presents are received they must be made of paper. Since such a variety of pretty and appropriate things are of this material, from a souvenir card to a valuable book or etching, no trouble need be experienced in finding suitable gifts.

The Cotton Wedding.—The second anniversary is sometimes called the Cotton Wedding, and invitations are printed on fine, white cotton cloth.

The Leather Wedding.—This is the third anniversary, and for some reason or other is not so generally observed as the others.

The Wooden Wedding.—At the expiration of five years of wedded life it is the proper time to celebrate the Wooden Wedding. The prefix “wooden” is generally the signal for all sorts of jokes and innocent fun in the choice of gifts. “Everything,” says Mrs. Sherwood, “is in order but wooden nutmegs; they are ruled out.” The wag finds an excuse for his harmless fooling, the ingenious for a new device, and the artistic for some pretty caprice. Everything is taken in good part, from a saw-horse, or a set of clothes-pins, to a carved cabinet or bedroom set. It is not, however, in good taste for

any but relatives of the pair to give expensive presents. This is especially a time for

“Jest, and youthful jollity,
Quips, and cranks, and wanton wiles
Such as hang on Hebe's cheek,
And love to live in dimple sleek,
Sport that wrinkled Care derides,
And Laughter holding both his sides.

Time has not yet laid up sad memories with the bright ones, and youth has not given place to graver years. Therefore let the Wooden Wedding be as unceremonious and merry as possible; there are none too many holidays in most lives. The invitations are sometimes printed on thin cards of wood.

The Tin Wedding.—The Tin Wedding, from the nature of gifts usually given, which are useful or grotesque, as the giver chooses, is also the occasion for a frolic. It is held on the tenth anniversary. The invitations are sometimes on tin, or on paper simulating this metal; but the more popular style of invitation for this, and all other anniversaries, is the ordinary, fine English paper instead of the fantastic devices in wood, tin, or gelatine, as heretofore used.

The Crystal Wedding.—The fifteenth anniversary is the Crystal Wedding. Its name will indicate what gifts are proper.

The China Wedding.—After twenty years comes the China Wedding. The name is legion for the pretty and useful presents found in ceramics suitable for this occasion.

The Silver Wedding.—The attaining of twenty-five years of happy wedded life is truly an important event, and the silver wedding is certainly one which ought to be celebrated. The house should be decorated with flowers, and the invita-

tions printed in silver on fine white paper. A form much used is the following:

1858

1883.

Mr. and Mrs. Vinton

request the pleasure of your presence

on Thursday, November tenth,

at eight o'clock.

Silver Wedding.

FREDERICK VINTON.

HELEN GRAY.

Some do not add the names at the end, as it is a mere matter of taste. Another form, which might be preferred, is this:

Mr. and Mrs. James Brown

request the pleasure of your presence

on Tuesday evening, December fifth, at eight o'clock,

to celebrate the

Twenty-fifth Anniversary of their Marriage.

NO GIFTS RECEIVED.

No. 162 VINE STREET.

Many delicate-minded people who do not wish their guests to feel compelled to send a present, or to regard such an occasion as a request for a donation party, add the last clause to the invitation, or enclose a separate card with the words: "It is preferred that no presents be offered." Still, others who do not wish to use these forms of rejecting gifts, send invitations as for an ordinary reception or party, not intimating to any one that it is an anniversary, and surprising their guests

on their arrival by the wedding bell of flowers, the floral horseshoe, in which the two dates are intertwined, or the bride's loaf with appropriate emblems.

All invitations of this sort should be answered as soon as possible, either accepting or declining the courtesy. Where it is known to be an anniversary, congratulations in some brief, graceful style are added.

The forms of invitations here given can also be used for any other wedding anniversary, with the necessary modifications.

At the Silver Wedding it is pleasant to gather together as many as possible of the guests who were present at the marriage. The clergyman who officiated at the ceremony is also secured if convenient. Sometimes the service is again performed, or, more commonly, the clergyman returns thanks for the prolonged life of the happy pair, and congratulations are in order. If the wedding dress has been well preserved it is worn. If not, the style of twenty-five years before is copied as nearly as possible, or any suitable reception dress of the present time may be worn. A ring is frequently baked in the wedding-cake, and toasts are drunk, and speeches made congratulatory to the honored pair.

The Golden Wedding.—This is the fiftieth anniversary. Says a recent writer: "These golden weddings are apt to be sad. It is not well for the old to keep anniversaries—too many ghosts come to the feast. * * * It is only the exceptionally good, happy and serene people who can afford to celebrate a golden wedding." There must be many who are good, happy, and serene, and no matter how large the number of the trials of this life that fall to the common lot of all, can still cheerfully and wisely put aside the "ghosts" for the sake of the living; and who rejoice with the children and grandchildren, and find their youth renewed in the

celebration of this white epoch, in what is now the golden time of their lives.

If it has not been an unusually saddened or ill-spent life, there surely must be more of serenity and chastened happiness than tears and regret in a retrospect of fifty years.

The invitation should be printed in gold letters, and the reception conducted in the same manner as the Silver Wedding.

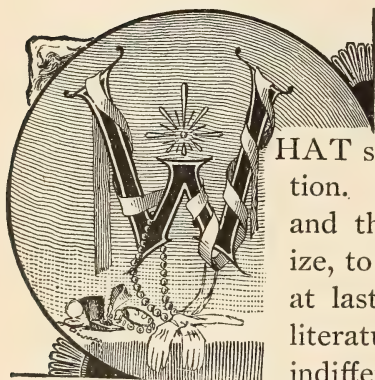
Presents of the precious metal not being easily within the reach of everyone, other gifts are considered quite as appropriate. Flowers are always acceptable at this or any other wedding. If it is stated in the card that no presents will be received, guests should respect the request by complying with it. Those who wish to do so, may venture to send flowers without committing a breach of etiquette, even under the latter restrictions.

The Diamond Wedding.—The sixtieth anniversary, called the Diamond Wedding, is so seldom celebrated, that it can only be said, in case such an event should occur, the form would be the same as that laid down for other weddings, and, as in the case of the golden anniversary, the gifts would not be expected to be in keeping with the precious stones which give it its name. Some authorities call this anniversary the seventy-fifth, instead of the sixtieth, but we believe the latest give their sanction to the latter.

Calls.—All who have received invitations to wedding anniversaries are expected to call after the event.



FITNESS AND INCONGRUITIES OF DRESS.



HAT shall I wear?" is an important question. Let the cynic rail, the satirist gibe, and the "unco gude" and wise moralize, to this consideration must we come at last. The greatest names in history, literature, and the arts, have not been indifferent to dress. George Washington was always apparelled as a gentleman, and Napoleon Bonaparte was positively extravagant in the matter of white broadcloth breeches. Margaret Fuller knew how to drape a shawl gracefully, and George Eliot, in her last years, was partial to delicate lace upon her hair. Madam de Staël, whose attire was usually a sad example of the incongruity of dress, gave not a little time to its consideration, and was vividly aware of the perfect taste in such matters, possessed by her much loved and charming friend, Mme. Récamier.

It is, perhaps, unnecessary to counsel the American woman to devote more attention to dress. It might be even wiser to say, devote less attention to it. Any woman in this great, busy, thinking, serious world, who gives two-thirds of her time to the consideration of clothes, is apt to incline one to a belief in the Buddhist theory, that she will have to return many

times to this earth before she comes into possession of a soul worth saving. It is a positive weariness to the flesh, and spirit, too, even to hear how much of their lives some women give to this subject.

Success in anything is not usually so much a matter of days and hours of labor, as it is of intelligent motive power. Some people can think out a thing in one hour, and accomplish it in another, while others might experiment for a week, with no good result.

One of the most tastefully and stylishly dressed women we ever saw, devoted very few hours in a year to the subject of what she should wear; but when the necessity came for a new gown, bonnet or parasol, she just gave her whole mind to it, and "thought hard" while she was about it. The agony over, she dismissed the whole topic, walked about in the serene consciousness of being fittingly dressed, and devoted her attention to other and more important things.

When we said "fittingly" we struck the key-note of all fine dressing. The woman who has mastered that branch of the subject, is possessed of the ground-work of the French Madame's success. Unless one be apparelled with regard to the "eternal fitness of things," though his or her jewels, broad-cloth or lace equal a king's ransom, they shall not escape criticism from the really fashionable of either sex.

The old adage, "What is worth doing at all is worth doing well," will apply here as elsewhere. Let a woman think seriously about her face and figure, and what is required to bring out their best points and disguise their poorest ones. Let her also think in what surroundings, and for what uses, her garments are to be worn. Above all things let her not forget how much money she has to spend, how much she ought to spend, and the number of things to be purchased. Let her consider her wardrobe as a whole, and not put all her

funds into one or two articles, leaving nothing to buy the necessary accessories. This is especially noticeable among some people of slender means, and the lower working-classes. In this republican America, one man or woman is "just as good as another," and the domestic servant, consequently, feels that if brocaded velvet looks well on Mrs. Millionaire, it will be quite as becoming to herself. There is certainly no law against the former buying or wearing rich fabrics, and the good-natured will say: "If it does her heart and soul good, let her wear it." Most assuredly; but let us see if it does. Bridget may have the æsthetic or the artist soul, that revels in beautiful materials and designs; if this be so, there is very little to controvert the statement of the good-natured; but we venture to say it is not true in nine hundred and ninety-nine cases in a thousand. The working-girl in shops and factories, the woman writing in offices, on five dollars a week, and Bridget in the kitchen, buy velvets and brocades, because they wish to make themselves look more attractive, and desire to be taken for ladies of social standing "whene'er they take their walks abroad." This dress they consider the livery of fashion, and it has much virtue in their eyes. But, granted that this is their object, do they accomplish it? Let us see. Suppose we take the case of pretty little Miss Pinch, who works in the candy factory: She scrapes and saves for months, and at last accomplishes the dearest ambition of her life, a silk dress. She can't bear a cheap silk, so she gets one of a very good quality, but the price of it swallows up all her resources. She can't afford to have it made, and she contrives to make it herself, working evenings. She is not capable of accomplishing a very good fit, and the skirt doesn't hang just as it ought. She has to wear a rather dubious hat and gloves, and the worn-out parasol is replaced by a very cheap one. As she cannot buy another dress for some time,

this costume has to do duty on every occasion—when she has a half-day off, for errands and shopping, or to wear to church, or for a boat ride. It matters not whether the weather be hot or cold, wet or dry, the “best dress” must go on, as she declares that she hasn’t another thing to “look decent” in. Now, as a lady of refinement and fashion always dresses fittingly, and with respect to the whole toilette, will Miss Pinch ever be mistaken for such? Will she ever accomplish, by such means, the object for which she is striving? Undoubtedly not. And suppose the outfit of Bridget or Miss Pinch to be new and fresh, as to gloves, shoes, hat and parasol, if all these things are accomplished, and if satin, velvet or brocade is attempted, it must be of a very cheap quality; and no lady who is a judge of these fabrics is, for a moment, deceived. “Cheap,” “would-be-fine,” is stamped upon the face of them, and the wearer is immediately relegated to the same category. Thus Bridget and Miss Pinch, who take such infinite pains to conceal from the outside world their real position, are really flaunting it in the faces of all with whom they come in contact.

Now, what is the remedy? It is, of course, useless to suggest, in this democratic country, a return to the characteristic, appropriate and often picturesque costumes which were worn by people in the different stations of life, in old times, and are still worn in many parts of Europe.

In the days of the great glory of the Netherlands, the sturdy burgher, though ever so wealthy, had no idea of arraying his burly figure in velvet, or topping his broad features with the nodding plumes of the high-born nobles. His own costume was quite as picturesque and much more appropriate and becoming to him. To-day, the Normandy, Swiss or Italian peasant girl is the much sought for model of the painters, and her harmonious, artistic dress makes charming a face and

figure that would be drearily commonplace and unattractive in the gown of a fine lady.

But, of course, we cannot hope to bring about such a state of things here. It is delightful to be a peasant girl or fisherwoman at a fancy ball, but in real life, in America, we must religiously disguise the fact, and be somebody else if we can.

Now, the sad part of it is that the faces of Bridget and Miss Pinch are not patrician, though they can make them look intelligent by culture and study, if they will; their manners are not those of the highly bred, but they can, by care and study, improve them; but if they depend on dress alone to accomplish this, it will be a glaring failure. Bridget's honest but plebeian features, which are coarse and commonplace in velvets and satins, might be exceedingly good to look upon in a fresh lawn or print, with a kerchief over the bosom; and little Miss Pinch would be piquant and charming in a gray flannel or serge, with a knot of scarlet ribbon, and a hat and gloves of gray; or, in summer, in a clean gingham or fresh mull. Bridget need not dress like her picturesque ancestors among the bogs, if she does not wish to, but if her vaulting ambition is to "look like a lady," let her observe that of which the lady first thinks, the fitness of things. Her dress, which is mostly worn to church or for street use, should be adapted to the purpose. Goods of soft wool, in black, gray, dark brown or navy blue, are never conspicuous, and if neatly and plainly made, with hat and gloves to match, are really becoming. Black is probably most economical, as other things can more easily be kept to match it. To some people, however, it is not becoming, and others have a positive antipathy to wearing it. For such people, any of the other colors mentioned will be found serviceable.

The Farmer's Wife.—It is not necessary, because one lives on a farm, to proclaim the fact by rusticity of attire. Indeed,

we have seen some farmers' wives and daughters that could well instruct their city sisters in taste and style in dress. But the country girl, or matron, who is quite charming, and in harmony with her surroundings, in fresh prints or muslins, at home, is sometimes something really painful and incongruous, or as the æsthete would express it, "all out of tone," on the city streets, when she comes in for a holiday or "a little shopping."

No doubt you will say: "But the poor thing is so dragged out with the wearing and multitudinous duties of life on a farm that she has no time to think about her clothes and, often, very little money to spend; for farmers who contemplate buying a plow or having new teeth put in a drag, sometimes consider the mention of a spring bonnet or wrap as not only unkind and inimical to all the best interests of the household, but rank heresy and schism."

No doubt, this is often true; but when the wife of farmer Mayflower does buy a bonnet or gown, if she will give just the same amount of time that she always devotes to worrying over the matter, to considering intelligently, beforehand, what uses the article will serve, and what other pieces of wardrobe it will render necessary, she will do better than she generally does. It must be suited to its uses, and must go with certain other garments already on hand.

If her best dress be a dark green which she is likely to wear the whole season, there is no reason why she should buy a navy blue bonnet because, considered by itself, it happens to be pretty and becoming. A dark green bonnet would be no more expensive, and if she does not want green, a black or white straw, or jetted lace with ribbon or blossoms to harmonize with the green dress, will cost no more than the color which "swears" at the green.

If the village milliner assures Mrs. Mayflower that the blue

bonnet is just the thing she ought to have, because, forsooth, she does not want the trouble of making up the green or the black and would rather dispose of goods already on hand, let the buyer declare that she will not have the blue bonnet, but will have what she wants or nothing, and the milliner will respect her the more and begin to try to please her, rather than simply attempt to sell her wares.

Again, if Mrs. Mayflower be gaunt or sallow, let her beware, in the first place, of the green dress; for it is not only the gown itself, but all that the green dress entails in the array of green things to match, each of which will only help to emphasize her sallowness and gauntness, that is to be considered. To be sure, accessories need not match, but may harmonize; but this latter expedient must be managed with much taste and skill, and often proves an unsuccessful experiment in the hands of the uninitiated.

If you are obliged, as people in the country generally are, to ride everywhere you go, have your dresses made of soft, woolen goods that do not easily crease or show the effects of sun and dust, and when these become too warm, cotton fabrics that will wash well are the next most suitable materials.

We saw not long since, on a summer day, in the parlor of a hotel, what was apparently a young, married couple who had come to the city on an excursion. The young and pretty wife, who didn't look a day over eighteen, was arrayed in a gown of black velvet, very heavily made with draperies and plaits. The skirt was shorter than it should have been, and was much distended over crinoline or stiff petticoats. Over this gown she wore a scarf shawl of daintily embroidered white cashmere, a very pretty thing which would have been a charming adjunct to a thin, light costume for a lawn party on the piazza at home, an evening festivity, or even on the street in certain places, but was the last thing to wear with such a

gown, or with any dress, on a railroad excursion. Her toilette was completed with a white straw hat, trimmed with pale yellow ostrich tips, crape of the same tint, and a dash of wine-colored velvet; not at all the hat to be worn with a black velvet dress. In the first place, the gown was not suitable for such an occasion, or to such a young girl, but it might have had a sort of distinction of its own if the hat worn with it had been black, with drooping plumes also of black, and no color visible save the long gloves, which might have been tan or gray. As it was, it was only rather ridiculous, the hat looking altogether too light and frivolous by contrast with the gown, and the gown becoming cumbersome, sombre, and incongruous, by being emphasized by the airiness of the hat. Shortly after, there came into the room a young lady, attired in a brown homespun, plainly and stylishly made, with hat and gloves to match, and no jewelry visible. She looked like a lady.

The City Woman's Clothes.—Let it not be thought that ignorance or incongruities in the matter of dress are, by any means, confined to Mrs. Mayflower. Much that has been said of the latter, with considerable added and some revision, will apply to her city sister. There are women in the metropolis who rush out to the dry goods stores, when the desire for clothes is strong within them, and return with a heterogeneous mass of materials from which they evolve a wardrobe that would be the despair of a Parisian, and is a warning to anybody. These women will buy scarlet stockings to wear with a wine-colored dress, a watering-place parasol to carry with a sober home-spun or black silk, and an opera bonnet to go to market in.

These may seem to be extreme cases, but they are not, and the very women who do these things are often both witty and

wise in everything but dress. We have seen very good people sweep into butcher shops or market stalls, of a morning, in heavy silks and velvets, which were only suitable for reception or visiting toilettes. We have also seen them wear diamond ear-rings and brooches in street cars, and on shopping excursions; and we have known these very ladies to appear in the evening, in their homes, before callers, in morning wrappers and *negligee*, which are proper only for the early hours of the day, or the privacy of their own rooms.

These are certainly not unpardonable sins; we are overlooking them every day or two in friends and acquaintances in whom we find much to admire and respect. But the man or woman of society and the world, and the person of correct, artistic taste in these matters, are apt to be unfavorably impressed by these things; and who does not wish to make as good an appearance as possible, especially before strangers, with whom first impressions may count for a great deal? We are continually judged, by those who do not know our inner qualities, by our dress and appearance. All occasions do not call for rich and expensive dressing, but there are none in which fitness, taste, and neatness are not imperative.

The Working Woman.—Shop-girls, clerks, book-keepers, and the large army of women who support themselves by labor in stores, offices and factories, are among the best dressed women on the streets. Their clothes are adapted to fulfill the requirements of being best suited to all sorts of weather, the least conspicuous, the most convenient, compact and becoming. A foreign peeress who passed through this country not many years ago, provoked an irreverent newspaper man to write: "My Lady would better take lessons of an American shop-girl, in dressing for the street; her ill-fit-

ting cotton gloves, dowdy bonnet and forlorn vail, were such as no working-girl would tolerate for a minute." And he was about right.

The Mother Hubbard.—We do not wish to lend our voice to the tirade against the Mother Hubbard. It is neither an immodest nor ugly garment, in the proper time and place. Neatly belted, it can be as properly worn out of doors, as any full or blouse waisted dress. Without a belt, it is no more suitable to the street than a princess wrapper would be, as in this shape it is strictly a *negligee*. A gracefully made wrapper or Mother Hubbard certainly conceals the outlines of the form much more effectually than the tightly fitted, tied back, street costume, so generally worn, and it is infinitely more modest than the "full" evening dress, in which the women of good society display their charms to all beholders; but it is understood to belong strictly to the house, just as an apron or breakfast cap does. There is, in reality, very little common sense in the numerous flings against the Mother Hubbard, but there is the same reason for objecting to wearing it at all times and in all places, that there would be to any other morning wrapper. Custom makes iron rules, and, if one defy them, he or she must become the subject of remark. The dresses that our prim grandmothers wore, with their abbreviated skirts and mere apologies for waists, would put to the blush any Mother Hubbard in existence. But custom sanctioned these costumes, just as it did the gowns of the Directory and the tunics of classic Greece; and who shall question the purity of our aunt Patience, or of Calpurnia, or Mme. Récamier?

Gentlemen's Dress.—Men, from the narrow latitude allowed them as to the color and cut of their clothes, are not so apt as women to run into great incongruities of apparel. Still, it is

not an uncommon thing to see a man wearing a flannel suit, short sack-coat and tall, silk hat; or heavy boots with an evening dress; or cotton gloves and broadcloth. Felt or straw hats should be worn with short coats or rough business suits, and silk hats with frock-coats, swallow-tails, and cloth of fine quality. The tall hat should be worn on all ceremonious occasions, but no man of good judgment will think of donning it for a picnic or mountain ramble.

The business or bicycle suit should not be worn to an evening party in the city, though such costumes are admissible at social gatherings in the country, or at summer resorts.

The mourning weed is, conventionally, worn only on a silk hat, but there seems no good reason why a man who wishes to put on mourning for his dead, should always be in ceremonious dress in order to do so.

Men who stand behind counters in grocery and dry-goods stores, or are obliged to engage in any daily toil, should not wear diamonds while at work.

As to the garments worn by men in general—that is, highly civilized men—they are useful and well adapted to the purposes of protection, but there is scarcely any one who will deny that they are ungraceful and ugly. That the men of to-day who, unlike many of their ancestors of the cavalier age, have to face the stern necessity of toiling for daily bread, should rise superior to the question of becomingness in attire, is perhaps worthy of praise; but that they should still cling to the badge of toil on festal occasions, seems somewhat to reflect on their good taste and knowledge of the fitness of things. For a man who goes about his daily business, to incase himself in the shapeless trousers and ungraceful coat of modern times, is, no doubt, a practical, sensible thing to do. He finds his garments adapted to his work. But for him to wear the

same thing, only slightly abbreviated as to coat-tail, and expanded as to shirt-front, in the evening, amid trailing velvets and flashing jewels, seems quite as incongruous as if he were to toil at his desk in the costume of a cavalier.

Very few men look well in the modern dress-suit. The glistening, white, tombstone-like expanse of starched linen is dreadfully trying to a pale, sallow man, and the swallow-tail is only to be tolerated on a good figure. Besides, my lord's evening dress is the same as the livery of his waiter or butler, and we wonder how long any lady would submit to be dressed for a ball in garments precisely similar to those of Nannette, who takes off her wraps for her. Some very distressing mistakes have occurred, when "Jeames" has been talked to and even induced to dance, under the impression that he was his master.

Now, if the gentleman's dress of to-day is adapted to the uses of a busy life, let it stay. But for festive occasions why not adopt the ruffles, laces and velvets of Washington's time, or the cavalier period, or, what may be still better, evolve a distinctive, nineteenth-century costume that shall be a modification and embodiment of the best points of all that have gone before.

At Summer Resorts. — At the sea-shore, the mountains, or any summer resort, latitude is allowed in the matter of toilette, which would not be permissible any where else. Gentlemen go to lunches, teas and "hops," in lawn tennis and yachting costumes, and ladies may wear pretty prints, gingham or flannels all day if they wish.

A loose "æsthetic" dress, which is only a modification of our grandmother's gowns, is often worn in quiet, retired places, and certainly possesses the virtue of being cool and

æsthetic in effect. Of course, there is much difference in the summer resorts. There are the unfashionable places where



sensible people go for health-giving air and recreation, and there are the well-known places, where some go simply for dress-parade. At the latter, there is very little less freedom

from ceremonious clothes than there would be in London, in the "season." To be sure, gentlemen go about considerably in lawn-tennis suits, but they are of dainty and irreproachable cream-whites or delicate colors, and the ladies are expected always to be "dressed."

Some General Hints to the Gentle Sex.—A woman, when about to buy a new dress, should consider the entire figure. A small, thin woman should not wear black. We have in mind a pale, bony little woman who always goes about in black dresses of the severest make as to corsage. We long to take off her linen collars, and put something full and fluffy about her neck, to set a puffed or baggy vest in the plain, prim waist, and to festoon lace, or wind feather trimming, around her many angles. We think of Sarah Bernhardt and her consummate skill in covering bones, and we sigh for a chance to impart to this dreary little spectre just a small fraction of the French woman's matchless tact in dress.

Short, stout women should never allow any horizontal trimmings on their gowns. Folds, plaits, and everything else in the line of adornment, should keep a perpendicular line, and draperies should cling as much as possible. The corsage should be trimmed in vest or bretelle style. It is a mistake to suppose that leaving it entirely plain will detract from the width. Black or dark colors look best on large people.

Very short women should not wear very large hats. Exceedingly thin-visaged ladies should avoid wide brims and many plumes. Stout women, in the street, look much better in loosely fitting wraps than in tight garments.

Flying curls and a superabundance of ribbons are permissible only on a miss. These, added to a large allowance of jewelry, and much powder and rouge, are enough to shake one's confidence in the most respectable of her sex.

When a rich dress is to be worn on a festive occasion, let everything be in keeping. If the dress be of velvet, do not put on a linen collar or cheap lace. If real lace is out of the question, then filmy tulle or *crepe lisse* is appropriate. The jewelry should not be anything of the flimsy or imitation sort, but what there is, should be fine, either in material or workmanship. The fan, also, should carry out the idea of luxury, one made of paper or wood being entirely out of place with an elegant costume.

A very young girl should not wear a velvet or plush dress. Less heavy and luxurious fabrics are better suited to fresh, youthful charms. These dignified, royal materials should be left to those who have dropped kittenish ways, and can carry them gracefully.

No disrespect is meant to the many beautiful imitations of real laces, the fanciful designs in silver or gilt, or the pretty paper fans of the Japanese. These all have their uses, and are especially appropriate to soft wools, summer silks, or the numerous airy materials for warm weather. But lightness or grace is one thing, magnificence or luxury another. And it is never well to mix the accessories of a morning or picnic dress with a soireé or ball costume.

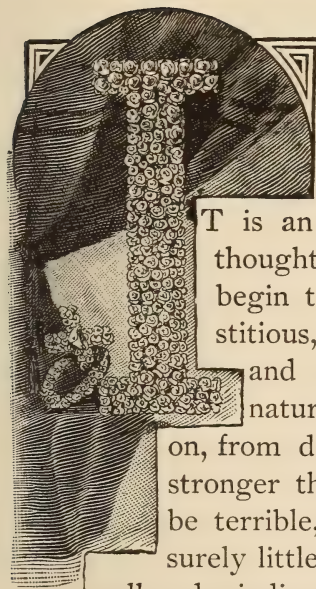
There always have been, and always will be those whose artistic tastes and fine sense of the fitness of things will lead them instinctively in the right way in dress, but to the careless and good-naturedly tolerant of all things, we most earnestly recommend a little thought and study on this really important question.





WE HAVE JOURNEYED LONG TOGETHER.

MOURNING CUSTOMS.



THIS is an encouraging sign of progress in the thought of a people, when their burial customs begin to lose much of the sombre and superstitious, and to take on more of the cheerful and philosophic. Such seems to be the nature of the innovations that are now going on, from day to day. As long as human love is stronger than human wisdom, death will always be terrible, inscrutable and solemn, and there is surely little need to add to its terrors by gloomy pall and winding sheet, and all the other sombre accessories of the past. Where the affection has been deep and strong, it seems scarcely to need an ostentatious, outward demonstration of its loss; and the grief which would seek to cast a shadow over all other hearts within its influence, must not be selfish only, but of a barbaric character, partaking of the spirit of the times of human sacrifice. Who would not have his memory live green and undying in the hearts of a few, rather than in the outward show and mourning symbols of the many? It is true, we yet have the Egyptian tombs, but we have also that which is still better, the tender remembrance of great lives older than the pyramids.

Arrangements Before the Funeral.—The formal arrangement of the body, such as the rigid position and crossed hands, has given place to something more easy and life-like, and the conventional shroud is now often replaced by garments worn in life; in the case of the young, a festal dress is sometimes chosen. A prominent author says: "It is not uncommon for the soulless body to be neatly attired, as if it were a semi-invalid who had fallen asleep upon a sofa. It is tenderly pilloved and luxuriously draped. Friends take their last look upon the quiet face, and there is, at least, one throb of pain the less because of the absence of a coffin."

The old custom of watching by the dead at night, is also passing away, except in cases where the remains need attention.

Flowers are always in place, about the remains and disposed around the room.

Black crape, tied with black ribbon, for a gentleman or married lady, and white crape and ribbon for a child or young person, is placed upon the door or bell knob, as a warning to the casual visitor, who may possibly not have heard the sad intelligence, that out of its earthly habitation a soul has taken flight, and there is within only the lifeless clay, and those who mourn beside it. It tells one to enter softly, speak low, and be helpful and sympathetic.

Pall-Bearers.—Six or eight gentlemen are usually chosen from the immediate friends of the deceased, to act as pall-bearers. These gentlemen generally carry the dead to and from the hearse, but sometimes they only stand, with uncovered heads, while the coffin is being borne by others appointed for that duty. When they walk to the cemetery, they take their position, in equal numbers, at each side of the hearse. When they ride, their carriages precede the hearse.

The bearers at the funeral of a gentleman or elderly lady, are furnished with black, kid gloves, but at that of a young lady, or a child, white gloves are usually worn.

In the House of Mourning.—Visits of condolence are not made until after the funeral. It is kindly and proper to call and offer to be of service, but the bereaved are not expected to see any but the most intimate friends. Such friends should arrange all details of the funeral, after consulting the one most interested, and should relieve the mourners, as considerably as possible, from worry about the necessary arrangements.

The bitterest enemies who meet in the house of mourning, should, while there, forget their differences, and treat each other with respect.

Funeral Invitations.—In cities where death notices are inserted in the daily papers, it is not customary to send invitations; but in the country and small towns, where friends can not be informed through the newspapers, it is necessary to send notes announcing the sad event.

Invitations can be written or printed on small note-paper, with heavy black border, worded as follows:

“Yourself and family are respectfully invited to attend the funeral of Mr. Robert G. Bentley, from his late residence (number of residence or street, or name of church, omitting “his late residence,” may be placed here), on Thursday, June 19, at 10 o’clock A. M. Burial at Oakwood Cemetery.”

An invitation to a funeral should always be accepted, unless it is impossible to attend.

Funeral Services.—It is now becoming customary, when the funeral is held at the house, for the family of the deceased not to view the remains, or to appear in the room after friends have begun to assemble for the services. A room adjoining

where the words of the clergyman can be easily heard, is set apart for the mourners, and they are thus spared the scrutiny of spectators at this trying hour.

Those who wish to look upon the dead should do so before taking their seats, previous to the beginning of the services.

The coffin is seldom opened at the church unless the deceased was a person of great prominence, in whom large numbers are interested.

The family of the deceased and all the mourners should be allowed to leave the house or church before others attempt to pass to the carriages.

Private Burial.—The announcement, “burial private,” which quite often accompanies a death notice, has been misunderstood by many. Friends have sometimes remained away from the funeral, under the impression that they were excluded from the services; but the meaning of the announcement is that the interment is to be attended only by the family and immediate friends, while the services are intended for all who, out of respect and friendliness, wish to be present. This custom is rapidly growing in favor, and certainly has much to recommend it.

Flowers.—Flowers arranged in stiff designs are no longer considered in the best taste. There can be no objection to a wreath, a cross, or a sheaf of wheat or, perhaps, some other forms, where they are symbolic of the life that has departed; but a lavish display of all sorts of absurd designs and mottoes, sent in by well-intentioned friends, have led some people to attach to the funeral notice of their dead, the request that no flowers be given. Flowers will never be banished entirely from the funeral, as they help so much to soften the sombre gloom, and to lend a sentiment of poetry and religious feeling to the sad ceremony. Tastefully arranged by the hands of

friends, in all the lovely hues bounteous nature has given, they appeal more directly to the heart, than when tortured into the multitudinous conventional shapes which are sometimes sent from the florist's hands. We once heard a lady say: "I want no crowns nor anchors nor broken columns at my funeral; but they may take all the flowers they torture into these unnatural shapes, and throw them in one great, fragrant heap, on the coffin, burying it out of sight, if they wish, and I shall like that a great deal better." We thought her good taste in the matter was much to be approved.

Military Funerals.—A deceased army or naval officer usually has the national flag and, sometimes, his sword and sash laid upon the coffin lid. If a cavalry officer, his horse may follow the hearse. Where the masonic fraternity or other organizations take charge of the funeral, the rites are conducted according to their formulas.

Order of Procession.—Carriages containing the clergyman and pall-bearers, precede the hearse; immediately following, are the carriages of the nearest relatives and friends. At the cemetery, the clergyman walks in advance of the coffin. When a competent undertaker is to be obtained, no care need be given to these arrangements, as it is his business to see that all such details are attended to in a proper manner.

Mourning Garments.—A widow wears crape and bombazine, made up plainly. Her bonnet should have a narrow border of white *lissé* or tarletan, which is called the widow's cap. Those who adhere rigorously to custom wear the long crape veil over the face for three months; after the expiration of this time, it may be thrown back, and a short, black tulle veil may be worn over the face. The long veil must form part of the costume a year, at least, and as long thereafter as

the widow chooses. Widows, as a general thing, do not wear gay colors, even after leaving off crape, and not a few cling to black the remainder of their lives, or until they are again married. These black costumes are usually silk, cashmere, grenadine or lawn, softened by laces and white ruchings.

A widower should wear deep mourning for a year, at least. His suit should be black, or very dark gray, his gloves and necktie black, and a weed should be on the hat. Sometimes black-bordered linen, and jet studs and buttons are also worn, but this is not necessary.

For parents, sons and daughters, very deep mourning is worn for a year; after this it may be gradually lightened. For brothers and sisters, crape and bombazine are considered proper for six months, and for another six months, black, white, and gray can be worn.

For uncles, aunts and grand-parents, black or colorless costumes, without crape, are appropriate.

If children wear mourning for a parent, it is usually lightened with white, and the period is one year.

Gentlemen regulate the depth of the weed according to the nearness of their relationship to the deceased. They also adapt the period of their mourning to that of the ladies of their family.

Friends who attend a funeral usually attire themselves in black garments, or at least leave off very bright colors.

There are many who have strong feelings against the wearing of mourning, and others who are so unconventional that they can see no reason why they should do so, even when their grief is the deepest, and still others who, out of regard for the sentiments of the deceased on this point, decide not to wear the funeral garb.

This is certainly a free country, and those whose honest convictions lead them to set aside a mere conventional cus-

tom, which cannot possibly affect or concern any but themselves or their households, should be allowed to do so, without unkind or uncalled for remarks by others who happen to think differently. People who are so formal as to consider it a positive sin to have blundered in the width of a crape border, or the number of months it is to be worn, are sometimes accused of wearing their grief more on the outside than within.

Cards and Stationery.—These are usually bordered with black as long as the person using them remains in mourning, the width of the border to be determined by the degree of mourning.

Memorial Cards.—Sometimes black-bordered cards are sent to friends, containing the date of birth and death, and some few remarks about the departed. These may simply contain these words:

In memoriam,
Joseph Herndon,
Died at Baltimore, Oct. 10, 1875,
Aged 25 years.

If a more elaborate form is required, this:

In affectionate remembrance of
Joseph Herndon,
who died at Baltimore, Oct. 10, 1875,
Aged 25 years.

(Here may follow scriptural quotations or other appropriate sentiments.)

Calls of Condolence.—In making first calls of condolence, none but the most intimate friends ask to see the family

For further remarks upon such calls, letters of condolence, etc., see chapter entitled "Ladies' Calls and Cards."

Seclusion of the Bereaved.—As soon as mourners can bear to see the outer world and the faces of fellow beings, they should no longer seclude themselves within doors. When the sound of a musical instrument no longer jars upon the sensitive nerves, there ceases to be any reason why it should remain closed and silent. It is customary not to give or go to enterments, for one year after the death of a near relative, but if the bereaved wish to do so, it should excite no comment. Extremely delicate and sensitive people cannot stand the strain and monotony of long seclusion; their thoughts need turning into a different channel, and their lives need some brightening, and outside cheer, to keep them from a settled melancholy. Seclusion, which was first of use because it was a protection to the sorrow-stricken, should not be suffered to exist one hour after it has outlived its usefulness. Then too, no one who has others dependent on him for happiness, will allow his grief to darken other lives when he is no longer powerless to control and master it. It is for the living and those we love that we must live, not for the dead, nor for dead customs, when the spirit of them has departed.

The true way to mourn the dead is to take care of the living who belong to them. These are the pictures and statues of departed friends which we ought to cultivate, and not such as can be had for a few guineas from a vulgar artist.—*Burke.*

A sorrow, wet with early tears,
Yet bitter, had been long with me;
I wearied of this weight of years,
And would be free.

I tore my sorrow from my heart,
I cast it far away in scorn;
Right joyful that we two could part,
Yet most forlorn.

I sought (to take my sorrow's place)
Over the world for flower or gem;
But she had had an ancient grace
Unknown to them.

I took once more, with strange delight,
My slighted sorrow; proudly now
I wear it, set with stars of light,
Upon my brow.

—*Adelaide A. Proctor.*

To be left alone in the wide world, with scarcely a friend, — this makes the sadness which, striking its pang into the minds of the affectionate and the young, teaches them too soon to watch and interpret the spirit-signs of their own heart. The solitude of the aged, when, one by one, their friends fall off, as fall the sere leaves from the trees in autumn — what is it to the overpowering sense of desolation which fills almost to breaking the sensitive heart of youth when the nearest and dearest ties are severed? Rendered callous by time and suffering, the old feel less, although they complain more; the young, bearing a grief too deep for tears, shrine in their bosoms sad memories and melancholy anticipations, which often give dark hues to their feelings in after-life.—*Hawthorne.*

Often the clouds of deepest woe
So sweet a message bear,
Dark though they seem, 'twere hard to find
A frown of anger there.

Yes! Often has adversity
A richer boon bestowed,
Has oft bequeathed a purer joy
Than all that men call good.

—*Caroline Wilson.*

There is nothing, no, nothing, innocent or good that dies and is forgotten; let us hold to that faith or none. An infant, a prattling child, dying in its cradle, will live again in the better thoughts of those who loved it, and play its part, through them, in the redeeming actions of the world, though its body be burnt to ashes or drowned in the deepest sea. There is not an angel added to the host of heaven but does its blessed work on earth in those that loved it here. Forgotten! Oh, if the good deeds of human creatures could be traced to their source, how beautiful would even death appear! For how much charity, mercy, and purified affection would be seen to have their growth in dusty graves!—*Dickens.*

Oh, weep not for the dead!
Rather, oh, rather give the tear
To those who darkly linger here
When all besides are fled;
Weep for the spirit withering
In its cold, cheerless sorrowing;
Weep for the young and lovely one
That ruin darkly revels on;
But never be a tear-drop shed
For them, the pure, enfranchised dead.

—*Mary E. Brooks.*



CHRISTENINGS.

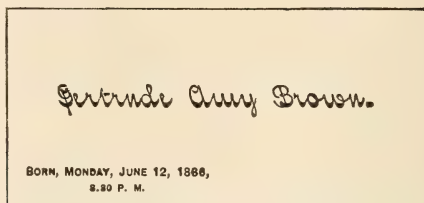


HEN the birth of a child is announced, the lady friends of the mother send in their cards with inquiries after her health. The mother returns her own card, with "thanks for kind inquiries," as soon as she is strong enough to do so. Her lady friends then make personal calls, but should not

go into the room of the invalid until assured that she is quite able to receive visitors. Gentlemen friends usually call on the father to inquire after the health of mother and child, and to congratulate him. Flowers may be sent by those who desire to do so.

The Baby's Card.—A pretty conceit, and quite a new one, is to have the young stranger announce its coming by a tiny

card, about two inches long and one inch wide. One which we recently saw was in this form :



These very small cards are enclosed in envelopes to match, on which is a fanciful seal or tiny bow of ribbon, and are distributed among the friends of the parents.

Church Christenings.—The baptism and christening are usually combined in one ceremony; among Protestants this does not take place until the mother is able to be present.

The babe is usually carried to the font in the arms of its nurse, the sponsors coming next, the parents last. In taking their places the godfather stands at the right of the child, the godmother at the left. In answer to the question, "Who are the sponsors for the child?" the proper persons bow their heads without speaking. When the clergyman asks the name, the answer should be in a clear, distinct tone, so that no mistake can be made. It is, perhaps, best to hand in the name, written plainly on a slip of paper, before the time; but this is not necessary if the one giving the name can speak distinctly.

After the ceremony, which is of short duration, the parents may offer, at home, coffee, or wine and cake, or a more elaborate luncheon if they wish, to the sponsors and invited guests. When the health of mother or child will not permit of extra excitement, or for other good reasons, no guests need be invited to the house.

Home Christenings.—Sometimes the christening is at the house, and flowers and music lend their graces to the beautiful religious significance of the event. Where many guests are invited, invitations are sent out about a week or ten days in advance, and guests arrive a short time before the stated hour, in reception toilette, and pay their respects to the host and hostess as at any reception. The house may be decorated with flowers. Designs symbolical of the occasion, and vases, banks and trailing vines are all appropriate. A pretty way of arranging the temporary font is to place a glass or silver bowl on a small, round table or pedestal. The edge of the table or pedestal may be hung with smilax or any other graceful vine, so as to entirely conceal the support. The top is banked up to the rim of the bowl with white flowers, the lower row being sometimes composed of calla lilies, their points drooping over the edge. The font thus arranged, with the stainless, fragrant blossoms bending over the baptismal water, seems a fitting and beautiful adjunct to the sacred ceremony. Often a dove with outspread wings is suspended by an almost invisible thread over the pedestal, no doubt in token of that other baptism which took place so many hundred years ago. Sometimes the dove is composed of tiny white blossoms, arranged by the florist, on a wire foundation; but a real dove, procured from the taxidermist, is more effective and beautiful. Occasionally a band of music is in attendance, but more frequently a pianist and quartette of singers, composed, perhaps, of the relatives or intimate friends, furnish the music.

At the hour stated in the invitation, the child is brought to the parents, who place themselves by the font. The sponsors step forward and stand one at each side of the father and mother. A hymn or chant is sung, and the clergyman proceeds with the rite, according to the forms of his church;

another hymn follows, and the benediction is pronounced. After this, congratulations are in order, and the infant is petted and carressed as long as his good nature or inclination for society will permit of his receiving such attentions amiably. Of course, the pretty customs of the time may vary according to the poetic or artistic fancies of those having the affair in charge, but however picturesque and beautiful they may be, these accompaniments will in no way detract from the sacred meaning of the consecration.

By all means keep the christening from seeming a grim and ponderous affair. Who does not remember with a shudder the solemn luncheon at Mr. Dombey's after the christening of poor little Paul; the "black, cold rooms," that "seemed to be in mourning like the inmates of the house," the horrible, stiff, glacial luncheon, where "there was a toothache in everything," and the "cold pomp of glass and silver, looking more like a dead dinner, lying in state, than a social refreshment." There are Dombey's even in these days, but let us hope the race is dying out.

The Invitation.—The invitation may be written or engraved and should receive an early response. The form is like the following, but when written, the lines need not be arranged in so formal a manner.

Mr. and Mrs. John Beal

*request the honor of your presence at the christening ceremony of
their son (or daughter)*

at

Five o'clock, Tuesday, December fifth,

Reception from four to six o'clock.

No. 503 Trumbull Avenue.

The Sponsors.—In the Episcopal church, there are two and sometimes three godparents or sponsors. When there are

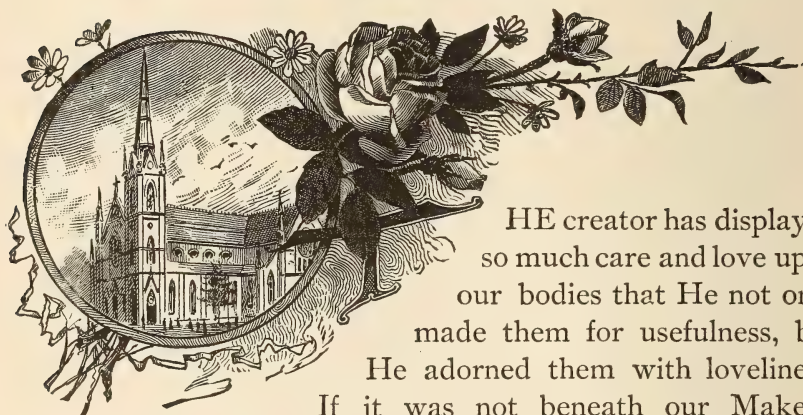
three, two are godfathers and one godmother, if the child be a boy; if a girl, two of the three are godmothers. The persons selected for these offices should either be relatives or friends of long standing, and of the same faith as that of the church into which the child is baptized. Very young people are not considered qualified for this office, though it seems that any one who is of age, if possessed of sufficient character to inspire the confidence of the parents, may properly stand as a sponsor for a child. Generally, the maternal grandmother and paternal grandfather stand as godparents to the first child. A person invited to act as sponsor should not refuse without good reason.

The godparents are expected to make their godchild a present, such as a silver mug, knife, fork, spoon, a handsomely bound bible, etc., or the godmother may provide the christening robe.

The Clergyman's Fee.—The church performs the ceremony of baptism gratuitously, but the parents, if able to afford it, usually make a present to the officiating clergyman, or present, through him, a donation to the poor of the parish. When the christening is to be held at the house, a carriage should be sent for the clergyman.



THE TOILET, TOILET MEDICINES AND RECIPES.



HE creator has displayed so much care and love upon our bodies that He not only made them for usefulness, but He adorned them with loveliness.

If it was not beneath our Maker's glory to frame them in beauty, it certainly cannot be beneath us to respect and preserve the charms which we have received from His loving hand. To slight these gifts is to despise the giver. He that made the temple of our souls beautiful, certainly would not have us neglect the means of preserving that beauty. Every woman owes it not only to herself, but to society, to be as beautiful and charming as she possibly can. The popular cant about the beauty of the mind as something which is inconsistent with, and in opposition to the beauty of the body, is a superstition which cannot be for a moment entertained by any sound and rational mind. To despise the temple is to insult its occupant. The divine intelligence which planted the roses of beauty in the human cheeks, and lighted its fires in the eyes, has also intrusted us

with a mission to multiply and increase these charms, as well as to develop and educate our intellects.

Let every woman feel, then, that so far from doing wrong, she is in the pleasant ways of duty when she is studying how to develop and preserve the natural beauty of her body.

“There’s nothing ill can dwell in such a temple;
If the ill spirit have so fair a house,
Good things will strive to dwell with it.”

It is a most difficult task to fix upon any general and satisfactory standard of female beauty, since forms and qualities the most opposite and contradictory are looked upon by different nations, and by different individuals, as the perfection of beauty. Some will have it that a beautiful woman must be fair, while others conceive nothing but brunettes to be handsome. A Chinese belle must be fat, have small eyes, short nose, high cheeks, and feet which are not longer than a man’s finger. In the Labrador Islands no woman is beautiful who has not black teeth and white hair. In Greenland and a few other northern countries, some women paint their faces blue, and others yellow. Some nations squeeze the heads of children between boards to make them square, while others prefer the shape of a sugar-loaf as the highest type of beauty for that important top-piece to the “human form divine.” So there is nothing truer than the old proverb, “There is no accounting for tastes.” This difference of opinion with respect to beauty in various countries is, however, principally confined to color and form, and may, undoubtedly, be traced to national habits and customs. Nor is it fair, perhaps, to oppose the tastes of uncivilized people to the opinions of civilized nations. But then it must not be overlooked that the standard of beauty in civilized countries is by no means agreed upon. Neither the *buona roba* of the Italians, nor the

linda of the Spaniards, nor the embonpoint of the French, can fully reach the mystical standard of beauty to the eye of American taste. And if I were to say that it consists of an indescribable combination of all these, still you would go beyond even that before you would be content with the definition. Perhaps the best definition of beauty ever given, was by a French poet, who called it a certain "*je ne sais quoi*," or "I don't know what!"

It is very fortunate, however, for the human race that all men do not have an exactly correct taste in the matter of female beauty, for if they had, a fatal degree of strife would be likely to ensue as to who should possess the few types of perfect beauty. The old man who rejoiced that all did not see alike, as, if they did, all would be after his wife, was not far out of the way.

How to Acquire a Bright and Smooth Skin.—The most perfect form will avail a woman little, unless it possess also that brightness which is the finishing touch and final polish of a beautiful lady. What avails a plump and well-rounded neck or shoulder if it is dim and dingy withal? What charm can be found in the finest modeled arm if its skin is coarse and rusty? A grater, even though molded in the shape of the most charming female arm, would possess small attractions to a man of taste and refinement.

I have to tell you, ladies, and the same must be said to the gentlemen, too, that the great secret of acquiring a bright and beautiful skin lies in three simple things—temperance, exercise, and cleanliness. A young lady, were she as fair as Hebe, as charming as Venus herself, would soon destroy it all by too high living and late hours. "Take the ordinary fare of a fashionable woman, and you have a style of living which is sufficient to destroy the greatest beauty. It is not the



quantity so much as the quality of the dishes that produces the mischief. Take, for instance, only strong coffee and hot bread and butter, and you have a diet which is most destructive to beauty. The heated grease, long indulged in, is sure to derange the stomach, and, by creating or increasing bilious disorders, gradually overspreads the fair skin with a wan or yellow hue. After this meal comes the long fast from nine in the morning till five or six in the afternoon, when dinner is served, and the half-famished beauty sits down to sate a keen appetite with peppered soups, fish, roast, boiled, broiled and fried meat; game, tarts, sweet-meats, ices, fruits, etc. How must the constitution suffer in trying to digest this melange! How does the heated complexion bear witness to the combustion within! Let the fashionable lady keep up this habit, and add the other one of late hours, and her own looking-glass will tell her that 'we all do fade as the leaf.' The firm texture of the rounded form gives way to a flabby softness, or yields to a scraggy leanness, or shapeless fate. The once fair skin assumes a pallid rigidity or bloated redness, which the deluded victim would still regard as the roses of health and beauty. And when she at last becomes aware of her condition, to repair the ravages she flies to paddings, to give shape where there is none; to stays, to compress into form the swelling chaos of flesh; and to paints, to rectify the dingy complexion. But vain are all these attempts. No; if dissipation, late hours, and immoderation have once wrecked the fair vessel of female charms, it is not in the power of Esculapius himself to right the shattered bark, and make it ride the sea in gallant trim again."

Cleanliness is a subject of indispensable consideration in the pursuit of a beautiful skin. The frequent use of the tepid bath is the best cosmetic I can recommend to my readers in this connection. By such ablutions, the accidental corporeal

impurities are thrown off, cutaneous obstructions removed; and while the surface of the body is preserved in its original brightness, many threatening disorders are prevented. It is by this means that the women of the East render their skins as soft and fair as those of the tenderest babes. I wish to impress upon every beautiful woman, and especially upon the one who leads a city life, that she cannot long preserve the brightness of her charms without a daily resort to this purifying agent. She should make the bath as indispensable an article in her house as her looking-glass.

Importance of Hair as an Ornament.—Without a fine head of hair no woman can be really beautiful. A combination of perfect features, united in one person, would all go for naught without that crowning excellence of beautiful hair. Take the handsomest woman that ever lived—one with the finest eyes, a perfect nose, an expanding forehead, a charming face, and pair of lips that beat the ripest and reddest cherries of summer—and shave her head, and what a fright would she be! The dogs would bark at, and run from her in the street.

We ought, then, to be constantly impressed with the importance of hair as a chief ornament in beauty. It is every person's business to be informed of the means of developing and preserving a luxurious growth of this handmaid of human charms.

It is in the power of almost every person to have a good head of hair. But, by many, such a gift can be enjoyed only by great pains and constant attention to the laws of its growth and preservation. Hair left to take care of itself will revenge itself by making its possessor either common looking, or a monster of ugliness. Let the woman who is ambitious to be beautiful not forget this.

How to Obtain a Good Head of Hair.—The foundation of a good head of hair ought undoubtedly to be laid in infancy. At this tender age, and through all the years of childhood, it should be worn short, be frequently cut, and never allowed to go a day without a thorough brushing. It should also, every morning, be washed at the roots with cold water. A damp sponge, rubbed thoroughly upon the scalp, will be sufficient. The practice of combing the heads of children too frequently with a fine tooth comb is a bad one, as the points of the teeth are quite sure to scratch and irritate the scalp, and are almost sure to produce scurf or dandruff.

Indeed, these rules, except as to the length of the hair, are quite as applicable to adults as children. The ladies of my acquaintance, who have been most celebrated for the beauty of their hair, usually made a practice of thoroughly cleansing its roots every morning with the damp sponge. Indeed, the coarsest, most refractory, and snarly looks can be subdued, and made comparatively soft and glossy by the use of the brush alone. Constant brushing is the first rule to subdue coarse and brittle hair. And the morning is the best time for an extended application of the brush, because the hair is naturally more supple then than at any other time. This practice, thoroughly persevered in, will gradually tame down the porcupine head, unless there is some scurfy disease of the scalp, in which case the following wash will be found a quite sure remedy:—

Salts of tartar,	.	.	.	3 drachms.
Tincture of cantharides,	.	.	.	15 drops.
Spirits of camphor,	.	.	.	15 drops.
Lemon juice,	.	.	.	$\frac{1}{2}$ pint.

In preparing this wash, the salts should be dissolved in the lemon juice, till the effervescence ceases, and then add the

other ingredients; and, after letting the whole be exposed to the air for half an hour, it may be perfumed and bottled for use. This is one of the best and most harmless washes for the hair I have ever known. I am certain that a lady or gentleman has but to try it to be convinced of its efficacy. But let me impress upon you the importance of brushing as a cardinal means of beautifying the hair. Brush not one minute, but ten — not once a day, but two, or three, or four times a day.

Two brushes are indispensable for the toilet — one for the rough use of cleaning the hair, and the other for polishing it. A black brush should be used for the former, and a white one for the latter. Ladies need not be told that washing spoils brushes. The way to clean them is to rub them with bran, which removes all the grease, and leaves the bristles stiff and firm as ever. When the bristles of a brush become too limber for use, they may be hardened again by dipping them in one part of spirits of ammonia, and two of water. This will also thoroughly cleanse them from all greasy substances.

To Prevent the Hair from Falling Off.—A remedy for weak and falling hair has been sought for by beautiful women, and men, too, with as much avidity as ever mad enthusiast sought for the philosopher's stone. I have known ladies who did nothing but to hunt recipes for baldness. The knowledge of all their friends, especially if they were physicians, was laid under perpetual contribution for light on the great subject of hair. I knew an old countess in Paris — or who was at least fearfully growing old — who became really a monomaniac on this subject; she used to rattle on about the "bulbs of the hair," the "apex of the hair," and talk as learnedly as a whole college of doctors of the various theories of the nature of the disease and the remedy. Some quack had recommended her to use caustic alkalies of soda or potash —

which by the way I have known to be advised by physicians who ought to know better—which completely did the business for her head, for they not only destroyed the reproductive power, but also the color of what hair they left upon her head. So that this unhappy countess was not only hopelessly gray, but she was growing balder and balder every day, notwithstanding half a bushel of recipes which she had wrung from the skill of a hundred doctors.

It is well known that Baron Dupuytren obtained a world-wide fame for a pomade which actually overcame the evil of baldness in thousands of cases where it was applied. A celebrated physician in London gave to an intimate friend of mine the following recipe, which he assured her was really the famous pomade of Baron Dupuytren. My friend found such advantage in its use, that I was induced to copy it, and add it to my cabinet of curious recipes.

Boxwood shavings,	.	.	.	6 oz.
Proof spirit,	.	.	.	12 oz.
Spirits of Rosemary,	.	.	.	2 oz.
Spirits of nutmegs,	.	.	.	$\frac{1}{2}$ oz.

The boxwood shavings should be left to steep in the spirits, at a temperature of 60 degrees, for fourteen days, and then the liquid should be strained off, and the other ingredients mixed. The scalp to be thoroughly washed, or rubbed with this every night and morning.

To Prevent the Hair from Turning Gray.—No woman must rely on compounds and powders to prevent her hair from turning gray. Temperance, moderation in all things, and frequent washings with pure cold water, are the best recipes I can give her to prevent her hair from becoming prematurely gray. It is certain that perpetual care, great anxiety, or prolonged grief will hasten white hairs. History has

made us familiar with instances where sudden passion, or grief, or fright, have turned the head instantly gray. Sickness, we know, often does it. But, so far as I know, physiologists have failed to explain the reason of this change. We know that the hair is a hollow tube, containing a fluid which gives it its color—that red hair is occasioned by a red fluid, and so all the varieties of color are owing to the variety of the color of this fluid. Nothing, therefore can prevent the hair from turning white but the avoidance of all the causes which produce premature old age, or occasion local obstruction and disease of the hair itself. I have reason to believe that the injudicious use of the curling-irons, long kept up, will hasten this disease. The unnatural heat destroys the animal nature of the hair, and is liable to produce a disease of its coloring fluid.

An old and retired actress with whom I had met at Gibraltar, and who had a fine head of hair, far better preserved than the rest of her charms, was confident that she had warded off the approach of gray hair by using the following preparation whenever she dressed her head:

Oxide of bismuth	.	.	.	4 drs.
Spermaceti	.	.	.	4 drs.
Pure hog's lard	.	.	.	4 oz.

The lard and spermaceti should be melted together, and when they begin to cool, stir in the bismuth. It may be perfumed to your liking.

How to Soften and Beautify the Hair.—There is no greater mistake than the profuse use of greases for the purpose of softening the hair. They obstruct the pores, the free action of which is so necessary for the health of the hair. No substance should be employed which cannot be readily absorbed

by the vessels. These preparations make the hair dry and harsh, unless perpetually loaded with an offensive and disgusting amount of grease.

There was a celebrated beauty at Munich who had one of the handsomest heads of hair I ever beheld, and she used regularly to wash her head every morning with the following:

Beat up the white of four eggs into a froth, and rub that thoroughly in close to the roots of the hair. Leave it to dry on. Then wash the head and hair clean with a mixture of equal parts of rum and rose-water.

This will be found one of the best cleansers and brighteners of the hair that was ever used.

There is a celebrated wash called "Honey Water," known to fashionable ladies all over Europe, which is made as follows:

Essence of Ambergris	.	.	.	1 dr.
" Musk	.	.	.	1 dr.
" Bergamot	.	.	.	2 drs.
Oil of Cloves	.	.	.	15 drops.
Orange-flower water	.	.	.	4 oz.
Spirits of wine	.	.	.	5 oz.
Distilled water	.	.	.	4 oz.

All these ingredients should be mixed together, and left about fourteen days; then the whole to be filtered through porous paper and bottled for use.

This is a good hair-wash and an excellent perfume.

But let the man or woman who is ambitious to have handsome hair forget not that frequent and thorough brushing is worth all the oils and pomades that were ever invented.

How to Color Gray Hair.—A great many compounds which are of a character most destructive to the hair, are sold in the shape of hair-dyes, against which ladies cannot be too frequently warned. These, for the most part, are composed

of such things as poisonous mineral acids, nitrate and oxide of silver, caustic alkalies, limes litharge, and arsenic. The way these color the hair is simply by burning it, and they are very liable to produce a disease of the hair which increases ten-fold the speed of growing gray.

An old physician and chemist at Lisbon gave a charming Parisian lady of my acquaintance, whose hair was turning gray on one side of her head, after a severe sickness, a recipe for a hair-dye which seemed to be of astonishing efficacy in coloring the faded hair a beautiful and natural black. The following is the recipe for making it:

Gallic acid,	.	.	.	10 grs.
Acetic acid,	.	.	.	1 oz.
Tincture of sesqui-chloride of iron,				1 oz.

Dissolve the gallic acid in the tincture of sesqui-chloride of iron, and then add the acetic acid. Before using this preparation, the hair should be thoroughly washed with soap and water. A great and desirable peculiarity of this dye is that it can be so applied as to color the hair either black or the lighter shade of brown. If black is the color desired, the preparation should be applied while the hair is moist, but for brown it should not be used till the hair is perfectly dry. The way to apply the compound is to dip the points of a fine tooth comb into it until the interstices are filled with the fluid, then gently draw the comb through the hair, commencing at the roots, till the dye has preceptibly taken effect. When the hair is entirely dry, oil and brush it as usual.

Habits which Destroy Beautiful Hair.—The habit of frequently shampooing the hair, or washing it with soap and water, is destructive to its beauty. Soap, if often used, will be likely to change the color of the hair to a faded yellowish hue, even if it does not produce a greater misfortune. The

best way to remove dust, or the effects of an indiscreet use of oils or pomades from the hair, is to give it a thorough brushing. Or a small quantity of white soap may be dissolved in spirits of wine, and used without deleterious effects. But, by all means, shun strong soap and such alkaline lyes as are used in shampooing; for these lyes are capable of dissolving the hair if long left in them, and their use is invariably deleterious.

Washing the hair even with cold water and leaving it to dry in curls, as is the custom of some, after the example of Lord Byron, renders it harsh and coarse. Whenever the hair is washed it should be thoroughly dried with towels, and then be well brushed.

Blemishes to Beauty.—There are a great many accidental blemishes to beauty, such as pimples, black specks, freckles, tan, and yellow spots, which may be removed by proper remedies faithfully applied.

To Remove Pimples.—There are many kinds of pimples, some of which partake almost of the nature of ulcers which require medical treatment; but the small, red pimple, which is the most common, may be removed by applying the following, twice a day:

Sulphur water,	.	.	.	1 oz.
Acetated liquor of ammonia,	.	.	.	$\frac{1}{4}$ oz.
Liquor of potassa,	.	.	.	1 gr.
White wine vinegar,	.	.	.	2 oz.
Distilled water,	.	.	.	2 oz.

These pimples are sometimes cured by frequent washing in warm water, and prolonged friction with a coarse towel. The cause of these pimples is obstruction of the skin and imperfect circulation.

To Remove Black Specks or "Fleshworms."—Sometimes little black specks appear about the base of the nose, or on

the forehead, or in the hollow of the chin, which are called "fleshworms," and are occasioned by coagulated lymph that obstructs the pores of the skin. They may be squeezed out by pressing the skin; ignorant people suppose them to be little worms. They are permanently removed by washing with warm water, and severe friction with a towel, and then applying a little of the following preparation:

Liquor of potassa,	.	.	.	1 oz.
Cologne,	.	.	.	2 oz.
White brandy,	.	.	.	4 oz.

The warm water and friction alone are sometimes sufficient.

To Remove Freckles.—The most celebrated compound ever used for the removal of freckles, was called "Unction de Maintenon," after the celebrated Madam de Maintenon. It is made as follows:

Venice soap,	.	.	.	1 oz.
Lemon juice,	.	.	.	$\frac{1}{2}$ oz.
Oil of bitter almonds,	.	.	.	$\frac{1}{4}$ oz.
Deliquidated oil of tartar,	.	.	.	$\frac{1}{4}$ oz.
Oil of rhodium,	.	.	.	3 drops.

First dissolve the soap in the lemon juice, then add the two oils and place the whole in the sun till it acquires the consistency of ointment, and then add the oil of rhodium. Anoint the freckled face at night with this unction, and wash it in the morning with pure water or, if convenient, with a mixture of elder-flower and rose-water.

To Remove Tan.—An excellent wash to remove tan is called "Crème de l'Enclos," and is thus made:

New milk	.	.	.	$\frac{1}{2}$ pint.
Lemon juice	.	.	.	$\frac{1}{4}$ oz.
White brandy	.	.	.	$\frac{1}{2}$ oz.

Boil the whole and keep it clear from all scum. Use it night and morning.

A famous preparation with Spanish ladies, for removing the effects of the sun and making the complexion bright, is composed simply of equal parts of lemon juice and the white of eggs. The whole is beat together in a varnished earthen pot, set over a slow fire, and stirred with a wooden spoon till it acquires the consistence of soft pomatum. This compound is called "Pommade de Seville." If the face be well washed with rice-water before it is applied, it will remove freckles and give a fine lustre to the complexion.

To Cure Chapped Lips.—A certain cure for chapped lips, used by French ladies, is called "Beaume à l'Antique," and is thus made:

Oil of roses	.	.	.	.	4 oz.
White wax	.	.	,	.	1 oz.
Spermaceti	.	.	.	.	$\frac{1}{2}$ oz.

They should be melted in a glass vessel and stirred with a wooden spoon till thoroughly mixed, and then poured into a glass or china cup for use.

To Remove Yellow Spots.—Sometimes yellow spots of various sizes appear under the skin of the neck and face, and prove most annoying blemishes to beauty. I have known them to be effectually removed by rubbing them with the flower of sulphur until they disappeared. The following wash is also a safe remedy:

Strong sulphur water	.	.	.	1 oz.
Lemon juice	.	.	.	$\frac{1}{4}$ oz.
Cinnamon water	.	.	.	1 dr.

Wash with this three or four times a day. Sometimes these spots indicate a difficulty in the stomach which may require medical advice.

To Remove and Prevent Wrinkles.—There is a curious recipe called “Aura and Cephalus,” which is of Grecian origin, as its name would indicate, and is said to have been most efficacious in removing and preventing premature wrinkles from the faces of the Athenian ladies.

Put some powder of best myrrh upon an iron plate sufficiently heated to melt the gum gently, and when it liquefies, cover your head with a napkin and hold your face over the myrrh at a proper distance to receive the fumes without inconvenience. I will observe, however, that if this experiment produces any symptoms of headache, it better be discontinued at once.

But an easy and natural way of warding off wrinkles is frequent ablution, followed by prolonged friction with a dry napkin. If a lady is a little advanced towards the period when wrinkles are naturally expected to make their appearance, she should use tepid water instead of cold, in her ablutions.

To Remove Stains or Spots from Silks.—If a lady has the misfortune to stain a silk dress, the following preparation will remove the stain without injuring the silk.

Take five ounces of soft water and six ounces of alum, well pounded; boil the mixture for a short time, then pour it in a vessel to cool. Previous to using it, it must be made warm, when the stained part may be washed with it and left to dry.

To Remove Grease from Silks.—Wash the soiled part with ether and the grease will disappear.

A Beautiful Hand.—A beautiful hand performs a great mission in the life of a belle. Indeed, the hand has a language of its own, which is often most intelligible when the tongue and every other part of the human body is compelled to be mute. When timid lovers have never dared to open their

mouths to each other, their hands will get together and express all the passion that glows within. Or, often when two lovers are annoyed by the presence of a rigid mother or guardian, they secretly squeeze each other's hands, which says, loud enough for their hearts to hear, "what a pity we are not alone!" And, when parting in the presence of the crowd, how much is said, how much is promised in that gentle pressure of the hands! When a lady lets her fingers softly linger in the palm of a gentlemen, what else does it say but, "you have my heart already."

But besides this secret and potent language of the hand, it is a great ornament as a thing of beauty. The great Petrarch confesses that Laura's "beautiful hand made captive my heart;" and there is no woman who is not conscious of the power she has in the possession of a charming hand.

The Spanish ladies take, if possible, more pains with their hands than with their faces. There is no end to the tricks to which they resort to render this organ delicate and beautiful. Some of these devices are not only painful but exceedingly ridiculous. For instance, I have known some of them to sleep every night with their hands held up to the bed-posts by pulleys, hoping by that means to render them pale and delicate. Both Spanish and French women—those at least who are very particular to make the most of their charms—are in the habit of sleeping in gloves which are lined or plastered over with a kind of pomade, to improve the delicacy and complexion of their hands. This paste is generally made of the following ingredients.

Take half a pound of soft soap, a gill of salad oil, an ounce of mutton tallow, and boil them until they are thoroughly mixed. After the boiling has ceased, but before it is cold, add one gill of spirits of wine, and a grain of musk.

If any lady wishes to try this she can buy a pair of gloves

three or four sizes larger than the hand, rip them open and spread on a thin layer of the paste, and then sew the gloves up again. There is no doubt that by wearing them every night they will give smoothness and a fine complexion to the hands. Those who have the means, can send to Paris and purchase them ready made. But I am not aware that they have been imported to this country. It will not surprise me, however, to learn that they have been, for fashionable ladies are remarkably quick at finding out the tricks which the belles elsewhere resort to for the purpose of beautifying themselves. Sleeping in white kid gloves will make the hand white and soft. Of course, no lady who wishes to be particular about her hands will ever go out into the air without her gloves.

It requires almost as much labor and attention to keep the hands in order as it does to preserve the beauty of the face; taking care of the nails, alone, is an art which few women understand, for eight out of ten of even fashionable ladies always appear with their nails neither tastefully trimmed nor otherwise in good condition. The nail, properly managed, will be smooth, transparent and nearly rose-colored.

If the hands are inclined to be rough and to chap, the following wash will remedy the evil.

Lemon juice,	-	-	-	3 oz,
White wine vinegar.	-	-	-	3 oz.
White brandy,	-	-	-	$\frac{1}{2}$ pint.

The Bath.—The bath is the first requisite for health, cleanliness, vigor and beauty. No better health preservative can be prescribed than the bath. It not only cleanses the body, but preserves the skin and keeps its millions of pores in a clean, healthy state. We should not bathe simply to be clean, but for the sanitary effects, and to remain healthy and

clean. Nothing refreshes and invigorates like cold water, but it stimulates too much and does not cleanse enough. A warm water bath, once or twice a week, with plenty of soap, is necessary for cleanliness. The water should be from eighty-five to ninety-five degrees Fahrenheit. The flesh-brush should be applied vigorously, and a coarse Turkish towel used for thorough drying. For beautifying the complexion, the daily use of the sponge or flesh-brush, plenty of exercise in the operation, and early rising, can not be equaled.

A house should always be provided with a bath-room. Dispense with the parlor or the bed-room rather than do without the bath-room. The loss will be a princely gain. A house containing a bath-room, with hot and cold water, affords a luxury to be prized; but in small towns and country houses such conveniences can not be had. An oil-cloth placed upon the floor will make a hand bath agreeable.

The shower bath can not be recommended for indiscriminate use, for it can not be endured by persons of delicate constitutions.

A hip bath may be taken every morning, with the temperature of the water suited to the endurance of the individual. A sponge bath is recommended upon retiring, in summer. A warm bath should be taken at least once each week in order to thoroughly cleanse the body and keep open the pores of the skin. Always use rough towels to dry the skin, remove the impurities, and give a healthy glow to the body. The use of the hair-glove or flesh-brush is recommended before applying the towel. The head should be wet first in all baths. If overheated or fatigued, always rest before bathing. Dr. Franklin and eminent French physicians recommend the air bath, which is simply exposure to the sun, light and air, and in many cases this simple treatment is said to have effected wonderful cures.

The Teeth.—The teeth should be carefully brushed with a hard brush after each meal, and also on retiring at night. Use the brush so that not only the outside of the teeth become white, but the inside also. After the brush is used, plunge it two or three times into a glass of water, then rub it quite dry on a towel.

Use tooth-washes or powders very sparingly. Castile soap used once a day, with frequent brushings with pure water and a brush, cannot fail to keep the teeth clean and white unless they are disfigured and destroyed by other bad habits, such as the use of tobacco, or too hot or too cold drinks.

Decayed Teeth.—On the slightest appearance of decay or tendency to accumulate tartar, go at once to the dentist. If a dark spot appearing under the enamel is neglected, it will eat it until the tooth is eventually destroyed. A dentist seeing the tooth in its first stage, will remove the decayed part and plug the cavity in a proper manner.

Tartar on the Teeth.—Tartar is not so easily dealt with, but it requires equally early attention. It results from an impaired state of the general health, and assumes the form of a yellowish concretion on the teeth and gums. At first it is possible to keep it down by a repeated and vigorous use of the tooth brush; but if a firm, solid mass accumulates, it is necessary to have it chipped off by a dentist. Unfortunately, too, by that time it will probably have begun to loosen and destroy the teeth on which it fixes, and is pretty certain to have produced one obnoxious effect—that of tainting the breath. Washing the teeth with vinegar when the brush is used has been recommended as a means of removing tartar.

Tenderness of the gums, to which some persons are subject, may sometimes be met by the use of salt and water, but

it is well to rinse the mouth frequently with water with a few drops of tincture of myrrh in it.

Foul Breath.—Foul breath is often caused by neglected and decayed teeth. If arising from the teeth, mouth or local cause, a gargle, made by dissolving a spoonful of chloride of lime in a half tumbler of water, will remove the offense. Frequent use of common parsley will remove the taint of smoking. Particles of food which lodge between the teeth can not always be removed with the brush, and if let remain will be decayed by the hot atmosphere of the mouth and cause offensive breath. A tooth-pick is necessary to remove such particles. A goose quill is the safest and best. Those made of metal should be avoided. A harsh tooth brush will irritate the gums, and should not be used. A concentrated solution of chloride of soda, say five or ten drops in a wine-glass of water, is an excellent wash for the mouth to remove bad breath. The taint of onions may be removed with parsley leaves, with vinegar, or burnt coffee.

Preserving a Youthful Complexion.—The following rules may be given for the preservation of a youthful complexion: Rise early and go to bed early. Take plenty of exercise. Use plenty of cold water and good soap frequently. Be moderate in eating and drinking. Do not lace. Avoid as much as possible the vitiated atmosphere of crowded assemblies. Shun cosmetics and washes for the skin. The latter dry the skin, and only defeat the end they are supposed to have in view.

Moles.—Moles are frequently a great disfigurement to the face, but they should not be tampered with in any way. The only safe and certain way of getting rid of moles is by a surgical operation.

Freckles.—Freckles are of two kinds. Those occasioned by exposure to the sunshine, and consequently evanescent, are denominated “summer freckles;” those which are constitutional and permanent are called “cold freckles.” With regard to the latter, it is impossible to give any advice which will be of value. They result from causes not to be affected by mere external applications. Summer freckles are not so difficult to deal with, and with a little care the skin may be kept free from this cause of disfigurement. Some skins are so delicate that they become freckled on the slightest exposure to open air in summer. The cause assigned for this is that the iron in the blood, forming a junction with the oxygen, leaves a rusty mark where the junction takes place. We give in their appropriate places some recipes for removing these latter freckles from the face.

Other Discolorations.—There are various other discolorations of the skin, proceeding frequently from derangement of the system. The cause should always be discovered before attempting a remedy; otherwise you may aggravate the complaint rather than cure it.

The Eyes.—Beautiful eyes are the gift of Nature, and can owe little to the toilet. As in the eye consists much of the expression of the face, therefore it should be borne in mind that those who would have their eyes bear a pleasing expression must cultivate pleasing traits of character and beautify the soul, and then this beautiful soul will look through its natural windows.

Never tamper with the eyes. There is danger of destroying them. All daubing or dyeing of the lids is foolish and vulgar.

Sty on the Eyelid.—To remove a sty, put a teaspoonful of tea in a small bag; pour on just enough boiling water to

moisten it; then put it on the eye pretty warm. Keep it on all night, and in the morning the sty will most likely be gone; if not, a second application is sure to remove it.

The Eyelashes and Eyebrows.—A beautiful eyelash is an important adjunct to the eye. The lashes may be lengthened by trimming them occasionally in childhood. Care should be taken that this trimming is done neatly and evenly, and especially that the points of the scissors do not penetrate the eye. The eyebrows may be brushed carefully in the direction in which they should lie. In general, it is in exceeding bad taste to dye either lashes or brows, for it usually brings them into inharmony with the hair and features. There are cases, however, when the beauty of an otherwise fine countenance is utterly ruined by white lashes and brows. In such cases, one can hardly be blamed if India ink is resorted to, to give them the desired color. Never shave the brows. It adds to their beauty in no way, and may result in an irregular growth of new hair.

Take Care of the Eyes.—The utmost care should be taken of the eyes. They should never be strained in an imperfect light, whether that of shrouded daylight, twilight or flickering lamp or candle light. Many persons have an idea that an habitually dark room is best for the eyes. On the contrary it weakens them and renders them permanently unable to bear the light of the sun. Our eyes were naturally designed to endure the broad light of day, and the nearer we approach to this in our houses, the stronger will be our eyes and the longer will we retain our sight.

Eyebrows Meeting.—Some persons have the eyebrows meeting over the nose. This is usually considered a disfigurement, but there is no remedy for it. It may be a consolation for such people to know that the ancients admired this style

of eyebrows, and that Michael Angelo possessed it. It is useless to pluck out the uniting hairs; and if a depilatory is applied, a mark like that of a scar left from a burn remains, and is more disfiguring than the hair.

Inflamed Eyes.—If the lids of the eyes become inflamed and scaly, do not seek to remove the scales roughly, for they will bring the lashes with them. Apply at night a little cold cream to the edges of the closed eyelids, and wash them in the morning with lukewarm milk and water. It is well to have on the toilet-table a remedy for inflamed eyes. Spermaceti ointment is simple and well adapted to this purpose. Apply at night, and wash off with rose-water in the morning. There is a simple lotion made by dissolving a very small piece of alum and a piece of lump-sugar of the same size in a quart of water; put the ingredients into the water cold and let them simmer. Bathe the eyes frequently with it.

Treatment of Warts.—Warts, which are more common with young people than with adults, are very unsightly, and are sometimes very difficult to get rid of. The best plan is to buy a stick of lunar caustic, which is sold in a holder and case at the druggist's for the purpose, dip it in water, and touch the wart every morning and evening, care being taken to cut away the withered skin before repeating the operation. A still better plan is to apply acetic acid gently once a day, with a camel's hair pencil, to the summit of the wart. Care should be taken not to allow this acid to touch any of the surrounding skin; to prevent this the finger or hand at the base of the wart may be covered with wax during the operation.

The Nails.—Nothing is so repulsive as to see a lady or gentleman, however well dressed they may otherwise be, with unclean nails. It always results from carelessness and inatten-

tion to the minor details of the toilet, which is most reprehensible. The nails should be cut about once a week—certainly not oftener. This should be accomplished just after washing, the nail being softer at such a time. Care should be taken not to cut them too short, though, if they are left too long, they will frequently get torn and broken. They should be nicely rounded at the corners. Recollect the filbert-shaped nail is considered the most beautiful. Never bite the nails; it not only is a most disagreeable habit, but tends to make the nails jagged, deformed and difficult to clean, besides giving a red and stumpy appearance to the finger-tips.

Some persons are troubled by the cuticle adhering to the nail as it grows. This may be pressed down by the towel after washing; or should that not prove efficacious, it must be loosened round the edge with some blunt instrument. On no account scrape the nails with a view to polishing their surface. Such an operation only tends to make them wrinkled.

Absolute smallness of hand is not essential to beauty, which requires that the proper proportions should be observed in the human figure. With proper care the hand may be retained beautiful, soft and shapely and yet perform its fair share of labor. The hands should always be protected by gloves when engaged in work calculated to injure them. Gloves are imperatively required for garden-work. The hands should always be washed carefully and dried thoroughly after such labor. If they are roughened by soap, rinse them in a little vinegar or lemon-juice, and they will become soft and smooth at once.

Remedy for Moist Hands.—People afflicted with moist hands should revolutionize their habits, take more out-door exercise and more frequent baths. They should adopt a nutritious but not over-stimulating diet, and perhaps take a tonic

of some sort. Local applications of starch-powder and the juice of lemon may be used to advantage.

The Feet.—The feet should be more carefully attended to than any other part of the body. Experience has taught every person that colds, and many other diseases which proceed from colds, are attributed to cold and improperly cared for feet. The feet are so far from the centre of the system of circulation that the flow of the blood may be easily checked, and this could result in nothing but evil. Yet there is no part of the human body so much neglected and trifled with as the feet. Persons should not cramp their toes and feet into thin, narrow, bone-pinching, high-heeled boots and shoes, in order to display neat feet in the fashionable sense of the term. Changing warm for cold shoes or boots can not be too carefully guarded against. Avoid wearing air-tight boots or shoes. India-rubber shoes should not be worn except when absolutely necessary, and then only for a short time. Wash the feet every day. A tepid bath at about eighty or ninety degrees should be used. The feet may remain in the water five minutes, and when taken out, they should be immediately dried with a coarse towel. Do not pare the nails until after the bath, as the water softens them and they will not break so easily.

Treatment for Moist or Damp Feet.—Some persons are troubled with moist or damp feet. This complaint arises more particularly during the hot weather in summer-time, and the greatest care and cleanliness should be exercised in respect to it. Persons so afflicted should wash their feet twice a day in soap and warm water, after which they should put on clean socks. Should this fail to cure, they may, after being washed as above, be rinsed, and then thoroughly rubbed with a mixture consisting of half a pint of warm water and

three tablespoonfuls of concentrated solution of chloride of soda.

Treatment for Corns.—Many persons wear ill-fitting boots and shoes, and at the same time suffer pain from cramped toes and bruised corns. The best preventive of corns is to wear the right kind of boots and shoes. Persons who wear loose, easy-fitting shoes and boots are seldom troubled with corns. The most effective cure is to be found in the application of a circular disk of felted wool or of cotton with a hole in the middle to receive the corn. This may be obtained at drug stores. This relieves the corn by removing from it the pressure of the shoe; in time, the corn will entirely disappear.

Persons who have a great deal of walking to do, should always have easy, well-fitting shoes or boots and woolen stockings. If the feet should get sore, take equal parts of gum camphor, olive oil and pure beeswax, and mix them together; warm them until they are united and become a salve. At night wash the feet well, dry them, and apply the salve, and put on clean stockings and sleep with them on. Next day the feet will be in excellent trim for walking.

Blisters may be prevented by turning the stockings wrong side out and rubbing them thoroughly with common brown soap before starting on a long walk. If blisters occur, pass a darning-needle threaded with worsted through the blister lengthwise, and leave an inch of the thread outside at each end. Let the thread remain until the new skin forms beneath the old. Do not treat blisters in any other way or a troublesome sore may be the result.

Chilblains.—To avoid chilblains on the feet it is necessary to observe three rules: 1. Avoid getting the feet wet; if they become so, change the shoes and stockings at once.

2. Wear lamb's wool socks or stockings. 3. Never, under any circumstances, "toast your toes" before the fire, especially if you are very cold. Frequent bathing of the feet in a strong solution of alum is useful in preventing the coming of chilblains. On the first indication of any redness of the toes and sensation of itching, it would be well to rub them carefully with strong spirits of rosemary, to which a little turpentine has been added. Then a piece of lint soaked in camphorated spirits, opodeldoc or camphor liniment, may be applied and retained on the part. Should the chilblain break, dress it twice daily with a plaster of equal parts of lard and beeswax, with half the quantity in weight of oil of turpentine.

The Toe-Nails.—The toe-nails do not grow so fast as the finger-nails, but they should be looked after and trimmed at least once a fortnight. They are much more subject to irregularity of growth than the finger-nails, owing to their confined position. If the nails show a tendency to grow in at the sides, the feet should be bathed in hot water, pieces of lint introduced beneath the parts with an inward tendency, and the nail itself scraped longitudinally.

Pare the toe-nails squarer than those of the fingers. Keep them a moderate length—long enough to protect the toe, but not so long as to cut holes in the stockings. Always cut the nails; never tear them, as is too frequently the practice. Be careful not to destroy the spongy substance below the nails, as that is the great guard to prevent them going into the quick.

The Ringworm.—Apply a solution of the root of common, narrow-leaved dock, which belongs to the botanical genus of *Rumex*. Use vinegar for the solvent.

Dissolve a piece of sulphate of potash, the size of a walnut, in one ounce of water. Apply night and morning for a couple of days and it will disappear.

To Remove Sunburn.—Take two drams of borax, one dram of alum, one dram of camphor, half an ounce of sugar-candy, and a pound of ox-gall. Mix and stir well for ten minutes, and stir it three or four times a fortnight. When clear and transparent, strain through a blotting paper and bottle for use.

Pomades, and how to make them.—Take the marrow out of a beef shank-bone, melt in a vessel placed over or in boiling water, then strain and scent to liking, with attar of roses or other perfume.

Unsalted lard five ounces, olive oil two and a half ounces, castor oil one-quarter ounce, yellow wax and spermaceti one-quarter ounce. These ingredients are to be liquefied over a warm bath, and when cool, perfumed to liking.

Fresh beef marrow, boiled with a little almond oil or sweet oil, and scented with attar of roses or other mild perfume.

A transparent hair pomade is made as follows: Take half a pint of fine castor oil and an ounce of white wax. Stir until it gets cool enough to thicken, when perfume may be stirred in; geranium, bergamot or lemon oil may be used.

It is well known that the women of Germany have a more luxuriant growth of hair than the women of any other nation. The following is a method used by many of Germany's most noted women: Boil for a half an hour or more a large handful of bran in a quart of soft water; strain into a basin, and when tepid rub into the water a little white soap. With this wash the head thoroughly, using a soft linen cloth or towel, thoroughly dividing the hair so as to reach the roots. Then take the yolk of an egg, slightly beaten in a saucer, and with the fingers rub it into the roots of the hair. Let it remain a few minutes, and then wash it off entirely with a cloth dipped in pure water. Rinse the head well till the yolk of the egg has

disappeared from it, then wipe and rub it dry with a towel, and comb the hair from the head, parting it with the fingers, then apply some soft pomatum. In winter it is best to do all this in a warm room. This should be repeated every two weeks.

To Make Lip-Salve.—Melt in a jar placed in a basin of boiling water, a quarter of an ounce each of white wax and spermaceti, flour of benzoin fifteen grains, and half an ounce of the oil of almonds. Stir till the mixture is cool. Color red with alkanet root.

How to Whiten Linen.—Stains occasioned by fruit, iron rust and other similar causes may be removed by applying to the parts injured a weak solution of the chloride of lime, the cloth having been previously well washed. The parts subjected to this operation should be subsequently rinsed in soft, clear, warm water, without soap, and be immediately dried in the sun.

Oxalic acid diluted with water will accomplish the same end.

To Clean Cotton Goods.—For mildew, rub in salt and some buttermilk, and expose it to the influence of a hot sun. Chalk and soap or lemon-juice and salt are also good. As fast as the spots become dry, more should be rubbed on, and the garment should be kept in the sun until the spots disappear. Some one of the preceding things will extract most kinds of stains, but a hot sun is necessary to render any one of them effectual.

Scalding will remove fruit stains. So also will hartshorn diluted with warm water, but it will be necessary to apply it several times.

Common salt rubbed on fruit stains before they become dry will remove them.

Colored cotton goods that have ink spilled on them, should be soaked in lukewarm sour milk.

To Remove Pitch or Tar.—Scrape off all the pitch or tar you can, then saturate the spots with sweet oil or lard; rub it in well, and let it remain in a warm place for an hour.

To Remove Paint.—Saturate the spot with spirits of turpentine, let it remain a number of hours, then rub it between the hands; it will crumble away without injury either to the texture or color of any kind of woollen, cotton or silk goods.

To Clean Silks and Ribbons.—Take equal quantities of soft lye-soap, alcohol or gin, and molasses. Put the silk on a clean table without creasing; rub on the mixture with a flannel cloth. Rinse the silk well in cold, clear water, and hang it up to dry without wringing. Iron it before it gets dry, on the wrong side. Silks and ribbons treated in this way will look very nicely.

Camphene will extract grease and clean ribbons without changing the color of most things. They should be dried in the open air and ironed when pretty dry.

The water in which pared potatoes have been boiled is very good to wash black silks in; it stiffens and makes them glossy and black.

Soap-suds answer very well. They should be washed in two suds and not rinsed in clean water.

Remedy for Burnt Kid or Leather Shoes.—If a lady has had the misfortune to put her shoes or slippers too near the stove, and thus had them burned, she can make them nearly as good as ever by spreading soft-soap upon them while they are still hot, and then, when they are cold, washing it off. It softens the leather and prevents it drawing up.

Inflamed Eyelids.—Take a slice of stale bread, cut as thin as possible, toast both sides well, but do not burn it; when cold, soak it in cold water, then put it between a piece of old linen and apply, changing when it gets warm.

To Make Rose-Water.—Take half an ounce of powdered white sugar and two drams of magnesia. With these mix twelve drops of attar of roses. Add a quart of water, two ounces of alcohol, mix in a gradual manner, and filter through blotting-paper.

How to Wash Laces.—Take a quart bottle and cover it over with the leg of a soft, firm stocking; sew it tightly above and below. Then wind the collar or lace smoothly around the covered bottle; take a fine needle and thread and sew very carefully around the outer edge of the collar or lace, catching every loop fast to the stocking. Then shake the bottle up and down in a pailful of warm soap-suds, occasionally rubbing the soiled places with a soft sponge. It must be rinsed well after the same manner in clean water. When the lace is clean, apply a very weak solution of gum arabic and stand the bottle in the sunshine to dry. Take off the lace very carefully when perfectly dry. Instead of ironing, lay it between the white leaves of a heavy book; or, if you are in a hurry, iron on flannel, between a few thicknesses of fine muslin. Done up in this way, lace collars will wear longer, stay clean longer, and have a rich, new, lacy look that they will not have otherwise.

Putting Away Furs for the Summer.—When you are ready to put away furs and woolens, and want to guard against the depredations of moths, pack them securely in paper flour-sacks and tie them up well. This is better than camphor or tobacco or snuff scattered among them in chests and drawers.

Before putting your muffs away for the summer, twirl them by the cord at the ends, so that every hair will straighten. Put them in their boxes and paste a strip of paper where the lid fits on.

To Keep the Hair in Curl.—To keep the hair in curl take a few quince-seed, boil them in water, and add perfumery if you like; wet the hair with this and it will keep in curl longer than from the use of any other preparation. It is also good to keep the hair in place on the forehead on going out in the wind.

Protection Against Moths.—Dissolve two ounces of camphor in half a pint each of alcohol and spirits of turpentine; keep in a stone bottle and shake before using. Dip blotting paper in the liquid, and place it in the box with the articles to be preserved.

To Take Mildew Out of Linen.—Wet the linen in rain water, rub it well with white soap, then scrape some fine chalk to powder, and rub it well into the linen; lay it out on the grass in the sunshine, watching to keep it damp with rain water. Repeat the process the next day, and in a few hours the mildew will entirely disappear.

To Remove Grease-Spots from Woolen Cloth.—Take one quart of spirits of wine or alcohol, twelve drops of winter-green, one gill of beef-gall and six cents' worth of lavender. A little alkanet to color if you wish. Mix.

To Take Ink-Spots from Linen.—Take a piece of mould candle of the finest kind, melt it, and dip the spotted part of the linen in the melted tallow. Then throw the linen into the wash.

To Remove Fruit-stains.—Moisten the parts stained with

cold water; then hold it over the smoke of burning brimstone, and the stain will disappear. This will remove iron mold also.

Cleaning Silver.—For cleaning silver, either articles of personal wear or those pertaining to the toilet-table or dressing case, there is nothing better than a spoonful of common whiting, carefully pounded so as to be without lumps, reduced to a paste with gin.

To Remove a Tight Ring.—When a ring happens to get so tight on a finger that it cannot be removed, a piece of string, well soaped, may be wound tightly round the finger, commencing at the end of the finger and continued until the ring is reached. Then force the end of the twine between the ring and finger, and as the string is unwound, the ring will be gradually forced off.

Remedy for Chapped Hands.—After washing with soap, rinse the hands in fresh water and dry them thoroughly, by applying Indian meal or rice flour.

Lemon-juice three ounces, white wine vinegar three ounces, and white brandy half a pint.

Add ten drops of carbolic acid to one ounce of glycerine, and apply freely at night.

To Make Tincture of Roses.—Take the leaves of the common rose and place, without pressing them, in a glass bottle, then pour some spirits of wine on them, close the bottle and let it stand till required for use. Its perfume is nearly equal to that of the attar of roses.

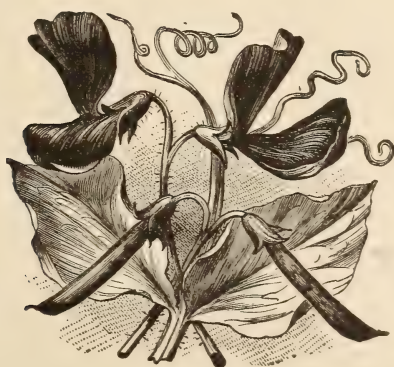
To Remove Discoloration by Bruising.—Apply to the bruise a cloth wrung out of very hot water, and renew frequently until the pain ceases.

To Clean Kid Gloves.—Make a solution of one quart of distilled benzine with one-fourth of an ounce of carbonate of

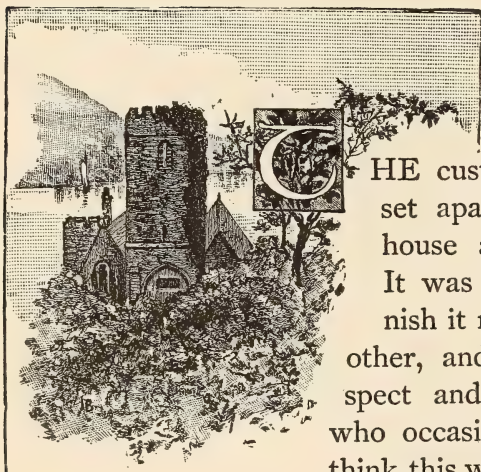
ammonia, one-fourth of an ounce of fluid chloroform, one-fourth of an ounce of sulphuric ether. Pour a small quantity into a saucer, put on the gloves, and wash, as if washing the hands, changing the solution until the gloves are clean. Rub them clean and as dry as possible with a clean, dry cloth, and take them off and hang them where there is a good current of air to dry. This solution is also excellent for cleaning ribbons, silks, etc., and is perfectly harmless to the most delicate tint. Do not get near the fire when using, as the benzine is very inflammable.

Washing the gloves in turpentine, the same as above, is also a good means of cleaning them.

Perspiration.—To remove the unpleasant odor produced by perspiration, put two tablespoonfuls of the compound spirit of ammonia in a basin of water, and use it for bathing. It leaves the skin clear, sweet and fresh as one could wish. It is perfectly harmless and very cheap.



THE GUEST-CHAMBER.



THE custom in olden times was to set apart the best room in the house as the "guest-chamber." It was thought necessary to furnish it more elaborately than any other, and, by so doing, show respect and affection for the guests who occasionally occupied it. We think this was a mistake, and are well

pleased to see that housekeepers are learning that while they are careful to make the room as pleasant, inviting and home-like as their means will allow, the comfort and convenience of the home—of the family—should not be curtailed or encroached upon. A guest should receive every kind attention, and find the guest-chamber sufficiently inviting to give the impression that he is surrounded with kindness and thoughtful care. All this can be done without selecting the largest and most commodious apartment in the house. Except in the house of a public man, or of one whose position gives him very little of the home rest and privacy that all crave, there is not the least necessity of making a revolution—an entire change in the regular routine of home-life—when a guest is in the house. Certainly not to so disarrange and break up the usual family

home-life, that children will be in danger of looking upon a guest as an affliction, rather than a pleasure. Children thus defrauded will not be likely to be hospitable or courteous when they arrive at mature age and have homes of their own.

The chambers most used, and, next to the family sitting-room, most necessary to the comfort and happiness of the family to whom the house is to be the home, and not a mere transient stopping-place for guests, should be the best ventilated, the largest and most convenient of any in the house. The mother's chamber and the nursery—if there must be two apartments they should be separated only by a door, that the mother shall always find quick and easy access to it at all hours—ought to be chosen with reference to the health and enjoyment of those who, for years, will probably occupy them.

The "spare-room" or guest-chamber is far less important; for, however honored and beloved, our guests are but temporary occupants of our rooms. We shall, of course, while they are with us, give them every attention and as much time as family cares will permit, and, by a courteous and affectionate manner, manifest our pleasure in their presence and society. But to the permanent inmates the house should be a resting-place from hard labor—a refuge from outside care to the older members of the family. To make it such, the mistress of the house has a daily routine of duties which might be too burdensome if not brightened by cheerful, pleasant surroundings. Thus, for reasons having a bearing on every member of the household, it certainly is desirable that more thought, care and expense be given to secure a pleasant outlook, a thorough ventilation, and attractive as well as convenient furniture for each of the family rooms than for the one reserved for guests, who can, of necessity, remain but a short time.

It is with no idea of encouraging selfishness that we have made the above statements. There are times when so many

guests are in the house that one room will not suffice. There are times when one expects and enjoys large gatherings, and children should be taught to be ready, eager, to contribute some part of their own individual rights to the cordial entertainment of friends during these reunions. If not too frequent, so as to keep the family in perpetual unrest and confusion, it is a source of amusement, and causes much sport and real enjoyment, for all to meet in family council and discuss how they can contrive to stretch the house and rearrange the furniture so that twenty people can be comfortably accommodated, where eight or ten usually think they have only sufficient room.

These efforts are not burdensome when each member of the family lends a helping hand. It is like a picnic. Every child, from its earliest years, should be taught to find a pleasure in giving up rights, whims and fancies connected with its own apartments, to accommodate others. This is easy when it is understood to be only temporary. Then, when the pressure abates, and each returns to his own room, he will better appreciate the tender care and affection which arranged the apartments with reference to the peculiar taste and comfort of each member of the family.

It is painful if, instead of this effort to make each room a thing of beauty, designed to satisfy the special fancy of the occupant, no thought is bestowed on beautifying or adorning it, or filling it with objects that will unite grace and beauty with usefulness. We have often heard, "Oh, this is good enough, just for our own family!" But enough will be expended on the guest-chamber to compel pinching in every thing that belongs to home and family comforts, just for the ostentatious display of hospitality! Where there are such contrasts between the family apartments and the "spare-room," they will also be found to run through every thing

connected with the home-life. The commonest kind of delf, odd bits of broken or defaced china, every variety of mismatched cups and saucers, and food of the poorest quality, prepared most carelessly, will exhibit the same unwise disregard for family comfort; but let any company appear, and cut-glass and fine china will adorn the table, which will be loaded with delicacies on which the utmost skill in cooking has been expended.

This is all wrong. Home should be *first*, company of *secondary* importance, if it be necessary to show any difference. Let your family have the best that can be reasonably afforded, and cordially welcome your friends to share the good and pleasant things with you. Your children will not love home and prefer its society to all others, if they learn that all the good and pleasant and beautiful things are to be used only for visitors. One has no right to hope that the children will have good manners, or be refined, if they see only the coarsest of every thing when alone with their parents and the family, and are called upon, when company appears, to put on company manners for the occasion. Love of home will grow cold, refinement will be a farce, and good manners will rust and become bashfulness and awkwardness, or sullen disrespect, if only called into use on state occasions. Constant and daily use will keep all these choice qualities brightened, and develop a natural, graceful exhibition of them, when children are taught that it is what should be always expected. When this courtesy is shown to father and mother, sister and brother, daily, it becomes a second nature.

But because we urge that the family should have the best, we would not be understood to mean that the room which friends may occupy has no claim on the housekeeper's attention; only that it should not be paramount to all others. Bestow such care and taste in furnishing it as the condition of

the family purse will justify. The bed should be as comfortable as possible, and always scrupulously clean. If only used for one night by the same person, the linen must be changed for every new-comer. A white spread, even if not of the best and heaviest quality, is always desirable for any bed. An extra blanket, neatly folded and laid across the foot of the bed, is almost indispensable, unless there is a closet in the room; then it will be protected from the dust if laid there, but the occupant of the room should be shown where to find it. A low easy-chair, or rocker, is needed; for a lady friend may bring a young child with her which is accustomed to be quieted by rocking. A lounge and one or two low easy-chairs are desirable in furnishing a chamber; but be careful that no bed-chamber is overcrowded with furniture.

A table with a drawer, or a small, neat writing-desk, and ink-stand, pens, paper and envelopes, are most convenient additions to any chamber, and friends, who often come without much preparation, would look upon such conveniences, ready at hand, as a most kindly attention. They are among the little things that make a guest-chamber home-like.

A brush, hair-brush, comb, pin-cushion and shoe-buttoner are needed in every chamber, and the spare room is no exception to this rule. One or two drawers in the bureau should be empty—for the use of guests. The comb and brush in every room should be washed every week. A few drops of ammonia, put into a little weak suds, will perfectly cleanse a brush; then rinse well and hang up by a string to dry.

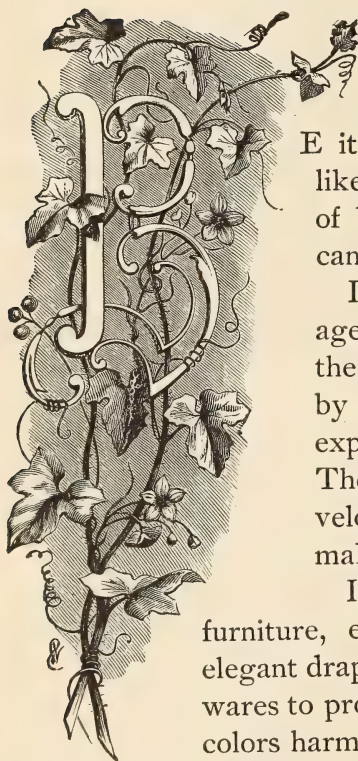
For a wash-stand, good soap, plenty of towels and a nail-brush are needed; the water-pitcher full of fresh water. A water-bottle is better for drinking-water in a chamber than a pitcher, as water left exposed to the air in a sleeping-room becomes impure. A well filled match-box is a most import-

ant article in every room; and a scrap-basket or cornucopia is needed, into which hair from the comb and burnt matches may be put, and should be emptied in the morning when slops are removed.

Of course, there are many rich and rare articles which help to beautify, not only the family apartments but that set apart for visitors, which we have not alluded to. Those specified are all most convenient, and some quite necessary, for *all sleeping-rooms*, and can be provided without great expense, and many made by home ingenuity. In closing, permit us to say, embellish the guest-chamber to any extent that correct taste and your circumstances will permit—only do not defraud the home circle to accomplish it.



HOME BEAUTIFUL.

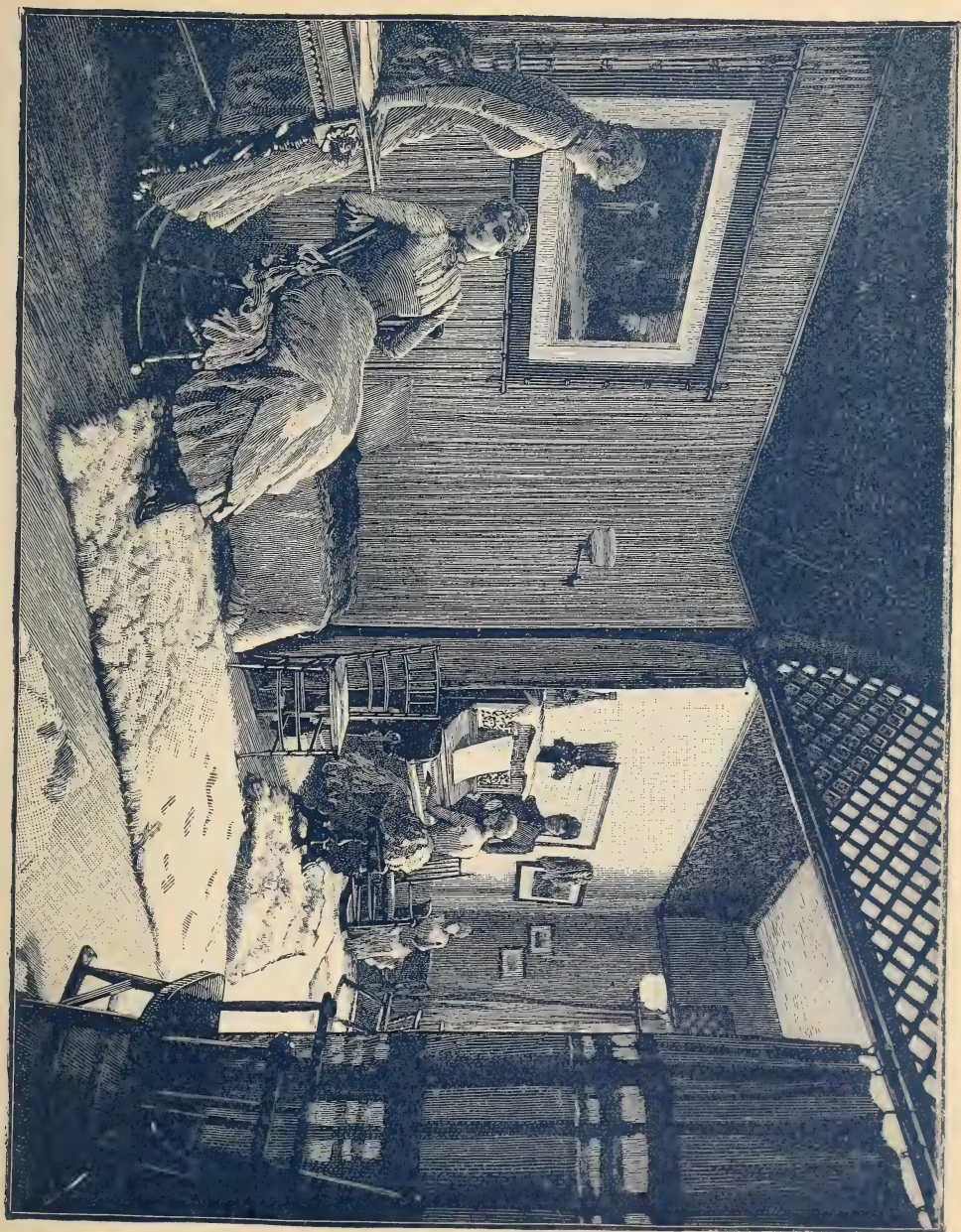


E it ever so humble, there is no place like home!—No place where the love of beauty, instinctive in most natures, can be so much exercised.

It is almost impossible for the average female mind to confront unmoved the delightful possibilities now afforded by the many new and beautiful, yet inexpensive, articles of home adornment. The housekeeper has full scope to develop her taste, in both purchasing and making household elegancies.

It is not necessary to have costly furniture, expensive pictures, fine paintings, elegant draperies, or Haviland and Wedgwood wares to produce pleasant effects; but have the colors harmonize and have nothing too good to use. Violent contrasts should generally be avoided; yet sometimes, if well chosen, they produce a more pleasing effect than severe harmony. In the furnishing of a home, there is at present an æsthetic mania for adornment; but rich, warm colors, and handsome furniture always maintain their pre-eminence, however fashion may change.

The chief feature to be observed in house furnishing is color, form and proportion. All stiffness of design in furni-



ture should be avoided. Do not attempt to match articles, but rather carry out the same idea as to color and form in the whole. It is not *en règle* to have decorations in sets or pairs; the arrangements should all be done with odd pieces. Every room in the house should be arranged for occupancy, having nothing too good for use, and the judicious housewife will follow a medium course and adopt no extreme of fashion.

The style and arrangement of the furniture should correspond to the size of the room, with a due regard to the place a piece of furniture or ornament will occupy. The order of arrangement in furnishing is subject to individual taste, but the following suggestions may not be inappropriate:—

In decorating a dining-room, deep, rich tones should be used—a drawing-room or parlor should have bright, cheerful shades—in a library use deep, rich colors, which give a sense of worth—a sleeping-room or chamber should have light pleasing tints, which give a feeling of repose.

The Hall.—The hall being the index to the whole house, due care should, therefore, be given to its furnishing. Light colors and gildings should be avoided. The wall and ceiling decorations now mostly used are in dark, rich colors, shaded in maroons, or deep reds. Plain tinted walls and ceilings in fresco or wainscot are also frequently used.

The latest shades of hall paper come in wood-colors, dark olive-greens, stone-colors and grays, in tile, Arabesque, landscape designs, and with these are used a corresponding dado and frieze.

A tile or inlaid wood floor is the most appropriate; but if circumstances do not admit of one of these, a floor stained a deep wood-brown, base-board and mouldings to correspond, may be substituted, when India matting and rugs may be used.

The colors now in vogue for hall carpets are crimsons, or Pompeiian reds, with small figures of moss green and peacock blue. The prevailing shades of the walls and floor, should be incorporated in the stair carpet.

If the hall is narrow, none but the most essential pieces of furniture should be used; but if wide enough there may be a lounge placed against one of the walls, an old-fashioned clock, of the cuckoo style, set in a quiet corner, two high-backed chairs upholstered in leather, a table, an umbrella-stand placed near the door, a jardinier filled with tropical plants, set near the foot of the stairway, and a hall-mirror with a deer's head and antlers placed above it, and a wooden or marble slab underneath. The slab should be covered with a Roman scarf, allowing a fall of twelve inches at each end. The hat-rack must also find a place. Family portraits or a few well selected pictures, are appropriate for these walls.

If the door-lights are not stained glass, lace shades in designs of birds, cupids and garlands of flowers are used; also etchings in various colors and designs are worked on different fabrics. Crimson silk shades, lined with black netting, are very desirable, as the light penetrating through them fills the hall with a rich, subdued glow.

The Parlor.—The furnishing of the parlor should be subject to its architectural finish. The first things to be considered are the walls and floor. The former may be decorated in fresco or papered, according to individual taste and means. The latest styles of parlor paper come in light tints of gray, olive, pearl and lavender grounds, and in small scroll patterns, panels, birds and vines, finished in heavy gold traceries, with dado and frieze to correspond.

The style of carpets mostly used are Brussels, Wilton, Tapestry and Axminster. A tapestry carpet in light canary

ground, with clusters of Lotus or Begonia leaves, makes a charming background to almost all the colors generally used in upholstery.

In selecting the furniture, the first thoughts should be given to its true worth. Chairs and couches should be chosen for comfort rather than for style. They should be of solid make, easy, graceful, and of good serviceable colors and materials. The most serviceable woods to select in frames are ebony, oak, mahogany, cherry and walnut. These frames are finished in different styles, plain, carved, inlaid and gilt, and are upholstered in all shades of satin, plush, rep, silk and velvet brocade, and India goods. These come at prices within the means of a slender purse. That slippery abomination in the shape of hair-cloth furniture should be avoided.

The latest design in parlor furniture is in the Turkish style, the upholstery being made to cover the frame. Rich Oriental colors in woolen and silk brocades are mostly used, and the trimmings are cord and tassels, or heavy fringe.

Formerly the parlor appointments were all in sets and pairs, but this fashion is no longer observed, as the most tastefully arranged parlor has now no two pieces of furniture alike; but two easy chairs placed opposite each other are never out of place. Here may stand an embroidered ottoman, there a quaint little chair, a divan can take some central position, a cottage piano, covered with some embroidered drapery, may stand at one end of the room, while an ebony or mahogany cabinet, with its panel mirrors and quaint brasses, may be placed at the other end, its racks and shelves affording an elegant display for pretty pieces of bric-a-brac.

Marble topped center-tables are no longer in use. Tables in inlaid woods, or hand-painted, are used for placing books and albums on. Small, airy-looking tables, elaborately

mounted in gilt, may stand near a window or wall. The mantel mirror, with its beveled edges and small racks arranged on each side, looks very effective when decorated with pretty oddities—ferns, grasses and pieces of old china. A jardiner filled with living plants and placed near a bay window, makes an elegant ornament.

Care should be taken in arranging that the room is not over-crowded. There should be a few good pictures, or painted plaques mounted in plush, hung on the wall; a portrait may be placed on a common easel, and draped with a scarf in old-gold or peacock blue, and tiny lambrequins, painted or embroidered, may hang beneath a bracket supporting a bust or flower vase.

An embroidered scarf with fringed ends may be placed on the back of the chair or sofa in place of the old-fashioned lace tidy.

A sash made of small pieces of bright colored plush or silk in crazy work may be flung across the table, the ends drooping very low. The mantel-piece may be covered with a corresponding sash, over which place a small clock as center piece, and arrange ornaments on each side—statuettes, banerettes, flower-holders, small Japanese fans, pieces of odd china, painted candles in small sconces may all find a place on the mantel.

Window curtains of heavy fabric, hung from brass or plush mounted poles, may be gracefully draped to the sides, while the inner lace ones should hang straight and be fastened in the center with some ornament or bow of ribbon, corresponding in shade to the general tone of the room. The straight shades next to the glass may correspond in tones with the outside walls, or window facings; but this is a mere matter of taste. White or light tinted shades finished in etching or narrow lace, are always in vogue.

The dado shades are the latest innovation in window decorations. These come in all colors, from the lightest to the darkest shades, with the dadoes in tile, Arabesque and fresco patterns, finished in lace, fringe and brasses.

Portieres (curtain doors) have superseded folding doors. These should be in shades to contrast with the general blending of all the colors in the room. The fabrics mostly used are India goods, but they may be made of any material, from expensive tapestries, satins and plushes, to ten-cent factory cottons. These curtains, if made from striped tapestry and Turcoman, will give the finishing artistic touches to almost any room, but the last softening polish comes only from the genial presence of trailing and climbing vines.

The preceding suggestions for furnishing and arranging a room will be found of value to most of those who are making homes for themselves; but the following suggestions may be practicable to those of smaller means:

"I have known a young man," says an authority, "who had but twenty-five dollars to furnish his room, and he made such a *den* that no one could enter it without envying him. The room was entirely bare when he took possession. The first thing he did was to take down the common-place marble mantel. Being handy with tools, he built one of white pine, with a high, broad shelf and several smaller shelves, the whole covering the chimney-piece. Then he painted the wood-work black, and the brick a dark red. A pair of andirons cost him a dollar and fifty cents. The walls he covered a Pompeiian red, in kalsomine; two pieces of plain olive-green wall-paper furnished the dado. Pine strips painted black made the mouldings, and above this was tacked Japanese fans for a frieze. Now for the floor! A carpet was impossible, so the next best thing was to stain the floor. Two pounds of stain was bought for sixty cents, and the floor

received two good coats. A thick, bright-colored rug was bought for seven dollars, and looked exceedingly pretty when laid on the dark floor. For window curtains he bought dark brown Canton flannel at twelve cents per yard, and finished with a dado of gold Canton flannel. The curtain poles and window were painted black. For five dollars he bought an old cabinet, with innumerable shelves and brasses, battered and stained by time and use; this he polished up with the aid of an old felt hat, pumice stone and linseed oil, for the small cost of thirty cents, and an old mahogany table, bought for three dollars, was treated in the same manner. This was covered with Canton flannel the same shade as the curtains, and trimmed with a band of old-gold fabric. An old-fashioned mirror, the gift of his grandmother, was placed above the mantel, with peacock feathers stuck all around it. A pair of brass candlesticks from his grandfather, did duty as mantel ornaments, with a neighboring pair of Japanese vases which cost twenty-five cents. A few engravings and a few etchings hung on the walls, the frames of white pine shellacked, and each cost, without the glass, thirty cents. Japanese fans were placed on the walls at irregular intervals, and made bright bits of color. For fifty cents apiece he bought three battered-up chairs which he painted black and yellow in imitation of black and old-gold. The gas fixture in the room was an unsightly object, but a new one was out of the question. Again Japan came to the rescue, and a rose-colored umbrella was purchased and fastened to the pipe, handle upwards, so that when the gas was lighted it threw a delicate roseate hue over all who sat beneath.

The window was filled with Alpine plants, and the walls and pictures festooned with ivies and creepers.

The effect of the room was exceedingly pretty, and no one

could believe that it had not cost a large sum of money to furnish and arrange it."

The Sitting-Room.—The sitting or every-day room should be the brightest and the most attractive room in the house.

Its beauty of decoration should not lie so much in the richness and variety of material, as in its comfort, simplicity and harmony of its tints—the main feature being the fitness of each article to the needs of the room. In these days of so many advantages much can be done in adornment by simple means.

The wall-papers mostly used come in grounds of cream, umber, rose, pale olive, fawn, ciel blue and light gray, with designs and trceries of contrasting hues.

The carpet, if in tapestry, looks more effective in grounds of pale canary or light gray, with designs in bright-colored woodland flowers and borders to match. The new ingrain carpets, with their pretty designs and bright colors, are very fashionable for rooms that are much used.

Whatever may be the prevailing tint of the carpet, the window curtains should follow it up in lighter tones or contrast with it. The curtains may correspond with the coverings of the chairs, sofas, mantels and table draperies in color and fabric. If the furniture is of wicker, bamboo or ratan, the curtains should be made of Japanese or any kind of Oriental goods. Curtains of muslin, either white or tinted, gay colored chintzes, lace, or dotted Swiss muslin looped back with bright-toned ribbons look very pretty and are appropriate for the sitting-room at almost any season.

That clumsy structure, called the cornice, for putting up curtains on, has happily given place to the more light and graceful curtain pole, which comes in plain and ornamental

woods, brasses and nickel, with rings to correspond. The latest styles are covered with plush.

One large table, covered with a pretty, embroidered cloth, should be placed in some central location for a catch-all. A low divan with a pair of square soft pillows, may stand in a quiet nook; a rocker, handsomely upholstered, with a pretty tidily pinned to its back, a large, soft, easy-chair, a small sewing chair placed near a work-table, and a bamboo chair trimmed with ribbons, will be tastefully arranged in the room.

Window-stands and gipsy-tables may be draped with some rich fabric, the surrounding valance being caught up in small festoons and fastened with bows or tassels, finished around the edge of the table with cord or quilled ribbon.

If the furniture is old, or in sets, it can be covered with different patterns of cretonne or chintz, which not only protects the furniture, but breaks up the monotony and lends a pleasing variety to the room. A Turkish chair is a grand accessory to the family-room; this may be made by buying the frame and having it upholstered in white cotton cloth, and covering it with a rich shade of cretonne, finishing it with cord and fringe; this makes a cheap and handsome-looking chair to fill up some angle.

A foot-rest frame can be made in the same way and covered with a piece of home-made embroidery, finishing it off with a cord or narrow gimp around the edge. Home-made easels, screens and pedestals may be made out of black walnut, and when stained and draped look exceedingly pretty. An old second-hand cabinet may be bought for a trifle, and when polished up may be set in some corner, on which to display some pieces of bric-a-brac.

If the house has no library, the sitting-room is just the place for the book-case. An old superannuated cupboard may be fixed up in such a way as to make an elegant book-case.

Knock off the doors—and if there are too many shelves take out one or two of them—paint the inside a deep red, or cover the sides and shelves with deep crimson cloth, and fasten with brass upholstering nails. On these shelves put your books, or any ornaments such as vases, pieces of odd china, mineral specimens, brass ornaments, or anything quaint and pretty. Curtains can be arranged on a rod to draw across the opening. A few of these tastefully arranged things give an air of comfort and luxury to a room, hardly to be compared to the small amount expended.

An ordinary stone jar, such as is used for pickles, may be painted in some dark shade and decorated with either Boucher or Watteau subjects; these, if of symmetrical shape and tastefully decorated make very pretty ornaments.

Some family portraits and a few steel engravings may hang on the walls. A bunch of oats, a sheaf of wheat or a cluster of preserved autumn leaves, tied and suspended by a ribbon under a picture frame, looks exceedingly pretty.

The mantle mirror may be decorated with peacock feathers, pampas, plumes, ferns and grasses, and the shelf covered with some drapery and filled with different ornaments. A great vase filled with plants and mosses may be placed on each side of the grate, and the fire-screen takes its place at a short distance.

Some people would think it a poorly furnished room if it did not contain several card-tables—pretty little tables, inlaid in cloths of different hues. People who are fond of games stock their table drawers with cribbage and backgammon boards, cards of every variety, bezique counters and packs, and the red and white champions of the hard-fought battle of chess.

These tables and games may be one of the attractions of the family sitting-room. This room is also well adapted for

the window garden, where an abundance of climbing and trailing plants may be grown from boxes and brackets. The climbers may be Japanese woodbine, climbing over a doorway; the Madeira vine, winding around a mirror or picture frame; the family of ivies may be trained to adorn an easel or pedestal, while the *Vinca* with its pale blue flowers, the trailing *arbutus* with its rich tinted foliage and pretty pink blossoms, and the lovely little Kenilworth ivy, all droop and trail among the window drapery.

With the windows and walls festooned with vines, they form an effective background for such bloomers as the carnation, fuchsia, geranium, petunia, bouvardia, heliotrope, abutilon and calla.

A room of this character, with floods of sunshine, makes a most attractive and comfortable living-room.

The Library.—The walls should be hung with rich, dark colors, the latest style in wall-paper being a black ground with old-gold and olive-green designs.

The carpet comes in Pompeiian red with moss-green and peacock-blue patterns. Statuary and the best pictures should find a place in the library. The library table should be massive and the top laid with crimson baize. There should be a few high-backed chairs upholstered in leather, a reading-chair, soft rugs, foot-rests, a mantel mirror, a few mantel ornaments, and the *piece de resistance*—the book-case. In large libraries the book cases are built in the wall. It is quite in vogue to hang curtains on rods in front of book-cases, instead of doors, but we think the old style is the best inasmuch as the books may be seen, and the glass doors exclude the dust.

Heavy curtains of raw silk, Turcoman and Canton flannel, with a full valance at the top, are used for the window drapery.

Chambers.—The walls should be decorated in light tints and shadings, with a narrow rail and deep frieze.

Most housekeepers prefer the rug and oiled floors to carpets, but this is a matter of individual taste. Rugs are as fashionable as they are wholesome and tidy. These floor coverings should be darker than the furniture, yet blending in shade. If carpets are chosen they should be in the lightest shades, and in bright field-flower patterns. Avoid anything dark and sombre for the sleeping-room. Pink and ciel blue combined is very pretty; scarlet and gray, deep red and very light blue, dark blue with sprays of Lily-of-the-valley running through it is exceedingly pretty for bed-rooms.

Dark furniture will harmonize with all these colors, but the lighter shades are preferable. Cretonnes in pale tints, and chintzes in harmonizing colors, are used for light woods. Square pillows of cretonne on a bamboo or wicker lounge are very pretty. Canton matting is often used, either plain or in colored patterns.

Formerly the bed coverings were spotlessly white, but the profluent tide of color has included these also. The coverings now in vogue are Nottingham lace, darned net, applique, antique lace and Swiss muslin; these are used over silk and silesia for backgrounds, and are exceedingly pretty, with pillow shams to match. Cretonnes, chintzes, dimities, and silk in crazy-work or South Kensington patterns are also used.

Cheese cloth, bunting, Swiss muslin, cretonne and Swiss curtains are used for window drapery; these may be trimmed with the same fabric or antique lace. They are hung on poles above the windows and draped back with ribbons.

The appointments of a bed-room are a low couch, a large rocker, a small sewing-chair, a work-basket, foot-stools, a toilet-table prettily draped with muslin, or a dressing-case,

brackets for vases, flower-pots, a few pictures, small tables, hanging shelves for books, etc., and the bed.

The washstand should have a full set of toilet mats, or a large towel with a colored border may be laid on it; also a splasher placed on the wall at the back of the stand is very essential. If the room has no mantel a shelf can be arranged very prettily with mantel draperies, at very little expense. Canton flannel makes a pretty shelf valance, if etched or embroidered.

A screen is a very desirable part of the bed-room appointments, especially if there is no dressing-room. The three-leaf, folding, Japanese screen—or a less expensive one may be made by getting the frame made, then covering it with cloth or thick paper, and decorating it with Japanese figures, flowers, or anything that fancy may suggest—is very pretty.

A rug should be placed in front of the bed and dressing-case, to save the carpet, and pretty wall-pockets filled with flowers, ferns, or mosses, may be placed on the walls with good effect.

The Dining-Room.—The dining-room should be furnished with a view to convenience, richness and comfort. Choose deep, rich grounds for the walls—bronze, maroon, black, Pompeian red and deep olive—and the designs and traceries in old-gold, olive or moss-green, with dado and frieze to correspond. But in these days of modern improvement the dining-room walls and ceiling are wainscoted with oak, walnut, maple, etc. Some are finished in plain panels with different kinds of wood, others again are elaborately carved in fruit, flowers, and emblems of the chase.

This sombre style of wall finish is very handsome if the room commands a sunny situation; but if on the dark side of the house, a generous share of gilding to throw up lights and brighten the room is very desirable in the wall decorations.

The floor is the next point for consideration. It may be of tile or laid in alternate strips of different colored woods, with a border of parquetry. Rugs or carpets may be used on these floors, or dispensed with, according to taste. If a carpet is used, the dark, rich shades found in the Persian and Turkish designs should be chosen.

The window drapery should be those deep rich colors that hold their own despite time and use—the pomegranates, the rich crimsons, the dark blues, the dull Pompeian reds and the soft olives. These curtains may be hung on poles, and should fall in heavy folds to the floor, then looped back with a wide embroidered dado.

Screens of stained glass are now used in the windows; they are both useful and ornamental, for they exclude the strong rays of the sun, and the light filtering through them beautifies the room with its many mellow hues.

Dark woods should be used for the furniture; the chairs should be chosen in square, solid styles, and upholstered in embossed or plain leather, with an abundance of brass or silver-headed nails, which are used for upholstering leather and add much to the substantial appearance of the articles.

The dining-table should be low, square or bevel cornered, heavily carved, and when not in use, should be covered with a cloth corresponding in shade to the window drapery. The border may be embroidered in some æsthetic design—a handful of scarlet poppies dropped on one side, a corner adorned with a cluster of languid lilies, and a sun-flower wrought in old gold and umber may be left on another corner. Pretty designs in etching may also be introduced, and the cover finished with a heavy fringe.

A buffet may stand in some corner for the display of ceramics or decorated china. The sideboard should be of high, massive style with shelves and racks for glassware and

pieces of china; when convenient, it is built in the wall in the Gothic style of architecture.

There was a time when the dining-room looked like a picture gallery; but the prevailing fashion now confines the number of pictures to two or three small fruit pieces and one or two plaques of still-life. A Japanese scroll may hang on the doors with good effect, and a painted panel is very appropriate for filling a vacant corner.

Here the fire-place with its many appointments may be displayed to good advantage. The grate with its accompanying brasses should be polished to the highest degree of brightness. The mantel cabinet with its small bevel-edged mirrors, numerous racks and tiny cupboards, is just the place for all the trifling oddities that would not be appropriate in any other room. All the knickknacks, from grandmother's spinning-wheel to the finest marine and mineral specimens, may be set on these diminutive shelves.

A case of stuffed birds, a few large pots of tropical plants, and a fernery are in keeping with the dining-room appointments. A three-leaf, folding, Japanese screen should not be forgotten; also a lamp-shade of antique lace lined with crimson silk is very desirable.

While speaking of the different rooms we must not forget to take a peep into the kitchen. It is a remark too often made that this or that "is good enough for a servant." We take a decided stand against anything of this kind and wish to be known as a friend to the servant. If all knew that unpleasant surroundings made unpleasant servants and ill-prepared meals we think more pains would be taken to have pleasant and comfortable kitchens. There should be a pleasant window or two through which fresh air and floods of sunlight may come, a few plants on the window sill—for plants thrive better in the kitchen than any other room in the house

—a small stand for a work basket, an easy chair that the servant may “drop into” when an opportunity offers, the walls painted or kalsomined with some beautiful and cheerful tint, and the wood-work grained, instead of painted in some dingy color as is usually the case, and a general air of comfort pervading the whole kitchen, as well as the parlor. She who aims to make the kitchen pleasant seldom has dissatisfied servants. Good and faithful servants are the best friends of a family; it is they who prepare our meals and administer to our wants, and it is but human that their surroundings be made pleasant. We have often noticed, too, that those who take pleasure and pride in making their apartments as cheerful as the means allotted them will allow, are the ones who give the best satisfaction. We can recall an instance where the kitchen windows were so filled with beautiful plants and the floor and wood-work so scrupulously white and clean, that the lady of the house often remarked that “her girl” had the most pleasant room in the house, and that she was always so cheerful and happy while going about her duties that she almost envied her.



A TREASURY OF HOME READING.



Home is the cradle of
social and moral culture.

—Emerson.

MAN'S purpose of life should be like a river, which was born of a thousand little rills in the mountains; and when at last it has reached its manhood in the plain, though, if you watch it, you shall see little eddies that seem as if they

had changed their minds, and were going back again to the mountains, yet all its mighty current flows, changeless to the sea. If you build a dam across it, in a few hours it will go over it with a voice of victory. If tides check it at its mouth, it is only that when they ebb it can sweep on again to the ocean. So goes the Amazon or the Orinoco across a continent—never losing its way or changing its direction for the thousand streams that fall into it on the right hand and on the left, but only using them to increase its force, and bearing them onward in its resistless channel.

We live in deeds, not years; in thought, not breath;
In feelings, not in figures on the dial.
We should count time by heart-throbs when they beat
For God, for man, for duty. He most lives
Who thinks most, feels noblest, acts best.
Life is but a means unto an end—that end,
Beginning, mean and end to all things—God.

Relation of Parents and Children.

THESE is no misconception so universal as that in regard to the relation which exists between parents and children. All will agree that it is the duty of parents to provide the necessities of life, and to train up their children in the way they should go. And it is also acknowledged, in all Christian countries, that children should obey their parents. And then, by an arbitrary law, purely parental authority is made to cease when the child is twenty-one years old. A law so devoid of the least shadow of any divine sanction, and so directly in opposition to that which God has ordained, should be discountenanced by all who believe the fifth commandment of the decalogue. The child which is a little inclined to disregard the authority of its parents, looks hopefully to the future and longs for the time when, by law, it is free from all parental jurisdiction. Such false ideas of the family relation create visionary schemes in the mind, which have a tendency to alienate the child's affections and lead it to ignore the good advice of the parent. One of the greatest ornaments in the character of a child is respect for the names, father and mother, and respect and obedience for the laws which they have made to govern the home and family circle. With this obedience and respect on the part of the child, and the tender regard to the proper social and moral home-training on the part of the parents, we have our highest conception of home-life including everything which will make it a source of blessing and joy to every member of the family. The home should be a little paradise, in which flow the clear streams of love and peace, in which flourish the fruits of faith, and in which bloom the flowers of hope. The home should be the pleasure garden of every father, the shady bower of every mother, and the fairy realm of every child. In the happy home must shine the

pure sunlight of parental virtue and piety, and from it must issue the enchanting music of hearts attuned to the praise and worship of God. It must be a place of all others most sacred, to which our hopes and affections cling amid the ever-changing scenes of our earthly life. Home is not home, unless it is the source of true happiness. Happiness is not the child of strife. It is not the fruit of unhallowed associations, nor the product of the parental despot. Happiness grows not up amid the bramble and brier of domestic life. It is not the weed of family strife, but it is the golden grain of parental love. Happiness does not thrive in the burning sands of domestic heat, nor in the frigid zones of domestic infidelity. It cannot plant its beauty on the hearth-stone of family strife, nor can it diffuse its fragrance through the chambers of a cheerless home. Happiness is the flower of peace, and the fruit of faith; it is the ambrosial air of a paradise-life, and the warmth of unbroken friendship and love. A home without happiness is only a *place*. The highest idea of home can only be associated with domestic felicity. Where this is wanting, the true elements of home are lost, and man goes wandering in the gloomy caverns of a wretched life; the sun-light has faded, the pale moon is veiled in somberness, and the bright stars have lost their glory to him who lives amid the clatter and confusion of a cheerless home.

“Home is the sphere of harmony and peace,
The spot where angels find a resting place
When, bearing blessings, they descend to earth.”

The true object of marriage should be the consummation of a happy home. Where this fails, its results are marked with domestic infelicity. Where the highest object of the home is the least consideration of the marriage contract, there misery untold, unfelt, but not avoidable, begins. With the true idea

of home must be associated all the minute details that make it happy. The elements which enter into such a home are not found so much in the possession of gold, as in the rich and exhaustless mines of love. The happiness of home is not the product of earthly comforts, so much as the result of honest and congenial spirits. The embers on the hearth-stone reflect the joys and comforts of home only in the company of those whose hearts beat in sympathy and unison with our own. Hence, the home begins to be happy when the gentle goddess of love treads softly in every part. The darkness fades and clouds disperse in the presence of her majestic form, and then upon the clear firmament may be seen the sweet-faced cherubs of a heavenly clime, all smiling gladly over a scene—

“Where he enjoys
With her, who shares his pleasure and his heart,
Sweet converse.”

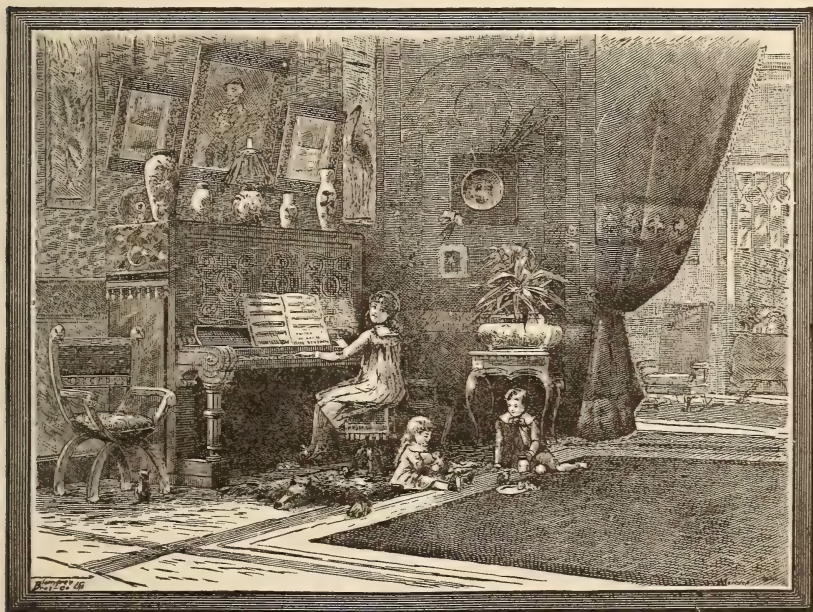
With all that wealth may add to the happiness of home, must not be forgotten the rich treasure of religion. True fraternal love will as naturally cherish religion as an essential element of home, as the child will love the gentle and caressing spirit of the parent. In all the rich treasures of earth there is no jewel so rare as religion, and of the ornaments with which we might beautify home, there is none to compare with it. For, however desirable it may be to dwell in a palatial residence, or in princely splendor, these, without the sanctifying and comforting influence of religion, are bereft of their magnificence, and deprived of their glory. It is not the pride of life, nor the luxuriant surroundings that constitute the happy home. We may possess all these, and then not have a happy home. We would, therefore, give prominence to the Christian home in its highest possible development. In the lowly home at Bethany, we find the true elements of the happy

family, where Christ was a frequent and welcome guest. To its social and hallowed associations he was gladly welcomed, and in its small circle could be felt his divine presence. To it he retired when weary and hungry, and here he came when no other place was open in Bethany. To it he went as teacher, comforter, and companion. In ignorance he was their wisdom, and in sorrow their divine comforter. To this home he brought all the consolations of his grace, and into it he poured all the wealth of his earthly walks, and from it he drew the ministry of his love. This little circle was broken by the death of the parents, and now in the still and quiet of life, the Savior would make this his pleasure garden. When this home-life is again broken by the messenger of death, who snatches from these sisters their brother Lazarus, the Savior forgets not to come again. He comes when the cloud of sorrow has just burst, and when the heavens have grown darkest, and with his voice breaks the shackles of death, and glorifies himself as Lord of all. This was the hour of greatest gloom and yet into this lowly home flowed a stream of highest joy. The happiness of this home was greatest when they mingled in the associations of the Savior. To them the Savior was the source of joys unspeakable, because he came with all his consolations when most needed.

That scene is but the type of what the Savior is to every home. With his advent comes in the halo of heavenly joy, with him as a companion and counsellor, life is stripped of its thorns, and clouds appear with their silver linings. With the holy principles of the Christian religion, comes into the home a charm and glory, which worldly fortune cannot purchase. Around him, as the fountain of supreme love may gather the loving father, the tender-hearted mother, and the silver-voiced children, in the delights of sacred praise. With this influence upon the life and character of all within that

sacred place, the result may be easily measured and the rewards are plainly revealed. No home is supremely happy without the comforts of religion.

Christ still loves to go to the Bethanies where he may find loving hearts to appreciate his visits. He it is that mellows the affections and purifies the thoughts. He it is that fills the heart with purest love, and moulds the life into fairest forms. Through his principles he dissipates human sorrow, and gives to home the aspirations of the purest life.



“The first sure symptoms of a mind in health,
Is rest of heart, and pleasure felt at home.”

This happy home becomes the holiest retreat to all its members. Into it will come all that is intended to carry forward the true enjoyment of life. Here will be heard the sweet voices of the children, mingling in praise with the parents;

here will be heard the clear-sounding instruments to cheer the heart and feast the mind; here will be gathered the thoughts of ages in the volumes of history, literature, science and art. Here, in this little enclosure called home, may be found a sweet foretaste of heavenly joys.

The happy home is the weary man's rest, and from this the old patriarch looks out toward the land of promise with the assurance that he will rest at home. From this paradise of earth loom up the everlasting hills, where all will soon be gathered with the loved and blest. Then, when ties are broken and these familiar forms vanish from our presence, we look aloft and see the white-robed messengers bearing them hence to rest forever amid the unbroken joys and felicities of the everlasting home.

The family circle may be—ought to be—the most charming and delightful place on earth, the center of the purest affections and most desirable associations, as well as the most attractive and exalted beauties to be found this side of Paradise. Nothing can exceed in beauty and sublimity the quietude, peace, harmony, affection, and happiness of a well-ordered family, where virtue is nurtured and every good principle fostered and sustained. From the well-ordered homes in this great, broad land of religious and civil liberty, not only are great and good statesmen to come, and eminently pious and intelligent divines, but what is equally important, from these homes must come the more common populace of the land, upon whose intelligence, patriotism, and purity depends the continuance of the rich blessings which are now common to all. If freedom is kept and sanctified by the people; if the true spirit of Christianity is to be continued, in all its sacred purity, on to our children's children, even to the latest generations of men, they must be kept inviolate in our families and impressed in our homes.

Home's not merely four square walls,
Though with pictures hung and gilded;
Home is where affection calls,
Filled with shrines the heart hath builded!
Home! go watch the faithful dove,
Sailing 'neath the heaven above us;
Home is where there's one to love;
Home is where there's one to love us!
Home is not merely roof and room,
It needs something to endear it;
Home is where the heart can bloom,
Where there's some kind lip to cheer it!
What is home with none to meet,
None to welcome, none to greet us?
Home is sweet,— and only sweet —
Where there's one we love to meet us.

Home of my childhood, thou shalt ever be dear
To the heart that so fondly revisits thee now;
Though thy beauty be gone, thy leaf in the sere,
The wreaths of the past still cling to thy brow.

Spirit of mine, why linger ye here?
Why cling to those hopes so futile and vain?
Go, seek ye a home, in that radiant sphere,
Which through change, and time, thou wilt ever retain.

Oh sing once more those joy-provoking strains,
Which, half-forgotten, in my memory dwell;
They send the life-blood bounding through my veins,
And circle round me like an airy spell.
The songs of home are to the human heart
Far dearer than the notes that song-birds pour,
And of our inner nature seem a part;
Then sing those dear, familiar lays once more —
Those cheerful lays of other days —
Oh! sing those cheerful lays once more.

A Mother's Influence.

A QUESTION of great importance demands our attention when we inquire to whom we are indebted for the principles and particular traits of our character? These elements of character are the governing principles, and give to every man the leading features by which he is distinguished from his fellow-men. Observation and reflection give abundant proof, and convince us that these influences are powerful agents for good or evil. The various stages of life through which we are called to pass, from youth to old age, are periods of preparation, one for the other, in their order.

The golden opportunity comes in childhood's unclouded hours, when the mind is like the unsullied page — without a stain — waiting for the indelible marks, which are permanent and lasting, and not effaced by the countless changes of the future.

The home and fireside influences have a great bearing on the future of the child who is expected to perform some noble part in the busy scenes of life. In the very nature of things, some one occupies a very responsible position in reference to the future of the youth, as he goes forth on the ocean of life to meet its stern realities. No one stands any closer, nor has any one an earlier claim, than a mother. She comes forward as the first instructor, whose watchful eye is always ready to discern any of the needs and wants, and with an ever ready and willing hand to provide every comfort.

The mother's influence is incalculable, and deserves the careful reflection of every individual, for it lies at the foundation of all future work. She not only performs an important



"The mother is, at once, the zenith and horizon, the centre and the circumference of the little child's world."—Page 373.

part in seeing that the daily wants are supplied, but it is hers to sow the seeds of moral habits of character and conduct. It is in her power to stamp on the mind the impulses which lead to usefulness, honor and greatness, or to sorrow, shame, dishonor and ruin. Under her influence are those who go forth to fill the important places in life, to whom the people look for law and order, and who are to rule wisely to the glory and honor of God. The mother's influence enters into the various spheres of life, and can be seen in him who rules over the nation, in those who represent the nation in its various interests, and in those who bear the message of "life, light and immortality."

The future men will be what mothers make them. She wields a mighty influence in shaping the destinies of people and nations. Many are they who now hold responsible positions, who pay a lasting tribute to the memory of their mothers for instilling, by precept and example, the principles of an unright, godly life. There is, therefore, much importance attached to a mother's influence, and her responsibilities are great, in order that the principles taught and impressions made be in harmony with a noble life and be right in the sight of God. The history of the past is full of appeals to mothers of faith and piety, and the great want of all ages has been Christian mothers.

Is there anything nobler than to lay the foundation for a life of usefulness? Who is better able to do this than a mother who, in an unconscious and conscious way, seeks to develop the higher faculties of the child?

Her position is by no means a low one, but an exalted and honored one, upon which Heaven smiles. Using her position aright, she can hand down to posterity blessings which coming generations will hail with great delight.

Time and labor thus spent will bring untold comforts which are of priceless value, worth more than gold or silver, a treasure which moth can not corrupt, nor thieves break through and steal. It will be far-reaching in its influence, like the rays of the sun diverging as they go from the fountain head, yet extending to all their vivifying and beneficial influence. No other impressions are so lasting and indelible, for they were made when the mind was free from the corrupt influences of life. These, for the future man, are the seeds which are to develop and present to the world the rewards which follow the earnest endeavors of a Christain mother.

Through all life's commotion, amid cares and woes, we can find much comfort and satisfaction in carrying into effect the examples and precepts of those who bear "the sweetest names that earth can know."

Youthful treasures cannot fail, but are like the perennial plant, always fragrant with the recollections of a mother's affectionate words—a mother's counsel and earnest appeals—and her fervent prayers for our welfare in life's onward march to victory. Time has erased a multitude of things impressed on the mind, but the fireside words of home and mother are still on memory's pages. Though years have intervened and the desire for fame and wealth has led the wanderer into distant lands, the maternal teachings are like unto guardian angels hovering over him, pointing to the true end of life. A mother's words are never lost nor forgotten. We may strive to hide them and be completely immersed in the business of life, yet the whisperings of a mother's words often break upon our ears. Let us go back to childhood's sunny hours and live "o'er and o'er" the days when our mothers carefully and tenderly cared for "the little olive plants."

A Mother's Cares.

NOT a little has been said about maternal cares. That peculiar responsibilities belong to the sweet and holy relation which a mother holds to her offspring, there can be no doubt. The tie between mother and child is, in a sense, closer than any other earthly tie. It is one which God himself made, and which all nature owns, and all animated creation shares. Even the brute mother has the maternal instinct strongly developed, and shows unselfish devotion to her young, caring for them with fondest solicitude, and defending them even with her life.

If in the animal world, where instinct only holds sway, we see such mother love, we will surely look for a higher exhibition of it in the human heart, controlled by reason and religion.

What sacrifice too great, what labor too severe for the true mother! There is no annoyance she will not endure, no self-denial she will not undergo, no danger she will not brave for her children. Home is the sphere of the mother's action, and the care and training of her children, her life-work.

This training includes care for the bodies, minds, and souls of the little ones she has brought into the world. No one but a mother can comprehend the anxious care that must surround the child through its earliest years. The infant is utterly helpless and dependent, its capacities of body are undeveloped, its powers of mind and soul latent, and the mother is the one to whom God has given the work of developing and moulding these wonderful possibilities of body and soul. What work so great, so fraught with responsibility and dignity as this, the building of character for time and eternity!

How much care the little body requires in health and sickness, alike. It must be nourished, clothed, and cared for, taught and trained. Many of the mother's duties are, in themselves, trivial, but in the aggregate, constitute a heavy and wearing burden, and when disease blows its poisoned breath upon her child, how these cares are augmented. What mother but has spent hours of sleepless anxiety beside the sick-bed of her little one? Who can fathom the harrowing suspense of these sick-bed vigils, when the too bright eye, flushed cheek, and hurrying pulse arouse her worst fears; or the sunken eye, pallid lips, and failing pulse tell of the waning life, and remind her that her treasure was but lent, and that the Master claims his own.

Through the mother's training, habits are to be formed which will tell, not only on the physical frame, but also on the child's whole nature, such as habits of neatness and punctuality, of order and dispatch, of industry and perseverance, of bodily posture and bearing; what care the mother takes that good habits are formed and become as second nature, and that bad ones are avoided. The mother's cares are but begun, when she attends to these bodily needs of her child. There are other habits which affect the body, but include qualities of the heart, such as diffidence and boldness. While it is desirable to cultivate sufficient self-confidence to give the child an easy bearing, and make it possible, under all circumstances, for it to take up and discharge life's duties well, an extreme of assurance or boldness is greatly to be deplored. A modest demeanor and humility of spirit go hand in hand, and it may be safely asserted that a bold bearing will accompany a conceited spirit. That child can never be a learner, in the best sense, which has an overweening confidence in its own powers, and an exalted notion of its own attainments. It is no unimportant part of a mother's work to draw these

distinctions, and instil a spirit of modest self-reliance in her children.

It is the mother who must supply food to the eager, inquiring, unfolding mind of her child. She must take heed that it absorbs the sunshine of Divine wisdom, and drinks the dew of heavenly grace, so that it may blossom at last in perfect beauty, symmetry and purity. She cannot, if she would, keep it in darkness. It is her blessed privilege, as well as her overwhelming responsibility, to teach it, not only the rudiments of all learning, but the principles of all truth.

The mother is, at once, the zenith and horizon, the centre and the circumference of the little child's world. All its experiences are bounded by her love; its little hopes and fears, aims and activities are based on her approval; and her kiss and smile bring healing for all pain, and reward for all endeavor. The mother must be the confidant and adviser of her children under all circumstances. She must sympathize with their sorrows, imaginary perhaps, but real to them, and rejoice in their successes. She must deplore their failures and urge them to renewed effort. She must enter into their plays, and often give her best energies to their entertainment. She must never relax her efforts to make them graceful as well as good, polished without and within. She must, however weary with the unending round of life's duties, have leisure to help, direct, instruct, restrain, inspire, and sooth her children in all the countless contingencies of every day life. From infancy to maturity she must instil principles of truth, honesty, obedience, and courage; not physical courage alone, though that is not to be despised, but that moral quality which dares to do right. She must inculcate sentiments of honor, and stimulate self-respect. The individual who does not respect himself, will certainly not respect his fellow-men, or reverence his God. She must teach them that self-denial is

the foundation of all virtue, and that love is the keystone in the arch of a beautiful life. And while "line upon line, precept upon precept," may be employed with good effect, her example will do far more. If she can live before their eyes a life in which temptations are overcome, passions suppressed, self-interest made subordinate to the good of others, and in which the love of God is the mainspring of action, then indeed she may look for, and confidently expect, the best results.

Who can measure the influence a mother wields in and through her child. She may be training the intellect that will, in the future, lead the scientific world. She may be moulding the character that will purify the political world; or, like the great Martin Luther, withstand the allied hosts of Satan, and proclaim, in all their purity, the everlasting truths of God. But whatever earthly sphere she qualifies and inspires her child to fill, she has set in motion "a wave of influence that will extend and widen to the eternal shore." It has been said that the mother is the ancestor of all the good or evil done by her children, and by the whole line of her posterity, down to the world's end. As the piety of Timothy descended to him from his mother Eunice, and his grandmother Lois; so the inhuman and blood-thirsty Nero received these traits from his mother, whose teaching and example made him the incarnation of evil, and the horror of the world.

Characters traced on the sand of the beach when the tide is out, are washed away in a few hours by the returning waves; but impressions made on the soul of a child are indelible, and no wave from the river of Time, or tide from the ocean of Eternity can wash them away. Solemn thought! What mother could bear this burden of responsibility and rightly do her part, but for the fact that she has a Divine Helper. Her hands would grow weary, her steps falter, and her heart fail

before the long years of training, with their discouragements and failures were over, did she not have an unfailing source of strength. She has the precious assurances of Holy Writ, "Train up a child in the way he should go; and when he is old, he will not depart from it." "Cast thy burden upon the Lord, and he shall sustain thee." And again, "Casting all your care upon Him, for He careth for you." She has the inspired declaration, "For the promise is unto you, and to your children." And above all else she has the help of the Savior, who, while on earth, was himself the dutiful son of a pious mother.

Sustained by this spiritual help the Christian mother labors on year after year, with unwearied devotion and unfailing trust, certain that the souls of her children will shine in her crown as stars forever and ever.

Family Government—What is it?

IT is not to watch children with a suspicious eye, to frown at the outburst of innocent hilarity, to suppress their joyous laughs, and to mould them into melancholy little models of octagenarian gravity. And when they have been in fault, it is not to punish them on account of the personal injury that you have chanced to suffer in consequence of their fault, while disobedience, unattended by inconvenience to yourself, passes without rebuke.

Nor is it to overwhelm the little culprit with angry words; to stun him with a deafening noise; to call him by hard names, which do not express his misdeed; to load him with epithets which would be extravagant if applied to a fault of

tenfold enormity; or to declare, with passionate vehemence, that he is the worst child in the world, and destined for the gallows.

But it is to watch anxiously for the first risings of sin, and to repress them; to counteract the earliest workings of selfishness; to repress the first beginning of rebellion against lawful authority; to teach an implicit, and unquestioning, and cheerful obedience to the will of the parent, as the best preparation for a future allegiance to the requirements of the civil magistrate and the laws of the great Ruler and Father in heaven.

It is to punish a fault because it is sinful, and contrary to the demand of God, without reference to whether it may, or may not have been productive of immediate injury to the parent or others.

It is to reprove with calmness and composure, and not with angry irritation—in a few words, fitly chosen, and not with a torrent of abuse; to punish as often as you threaten, and to threaten only when you intend, and can remember, to perform; to say what you mean, and infallibly do as you say.

It is to govern your family, as in the sight of Him who gave you authority, and who will reward your strict fidelity with such blessings as he bestowed on Abraham, or punish your criminal neglect with such curses as he visited on Eli.

Home Conversation.

FEW things are more important in a home than its conversation, and yet there are few things to which less deliberate thought is given. The power to communicate good which lies in the tongue is simply incalculable. It can

impart knowledge; utter words that will shine like lamps in darkened hearts; speak kindly sentences that will comfort sorrow, or cheer despondency; breathe out thoughts that will arouse and quicken heedless souls; even whisper the secret of life-giving energy to spirits that are dead.

“Only a word, but 'twas spoken in love,
With a whispered prayer to the Lord above;
And the angels in heaven rejoiced once more,
For a new-born soul entered in by the door.”

The good we could do in our homes with our tongues, if we would use them to the utmost limit of their capacity, it is simply impossible to compute. Why should so much power for blessing be wasted? Especially, why should we ever pervert these gifts and use our tongues to do evil, to give pain, to scatter seeds of bitterness? It is a sad thing when a child is born dumb; but it were better far to be dumb and never to have the gift of speech, than, having that gift, to employ it in speaking sharp, unloving, or angry words.

“Only a word!
But sharp, oh! sharper than a two-edged sword,
To pierce and sting and scar
The heart whose peace a breath of flame could mar.”

The home conversation, pre-eminently, should be loving. Home is the place for warmth and tenderness, yet there is in many families a great dearth of kind words. In some cases there is no conversation at all worthy of the name. There are no affectionate greetings in the morning, or hearty good-nights at parting when the evening closes. The meals are eaten in silence. There are no fireside chats over the events and incidents of the day. A stranger might mistake the home for a deaf and dumb institution, or for a hotel where strangers were together only for a passing season. In other

cases, it were better if silence did reign; for there are words of miserable strife and shameful quarreling heard from day to day. Husband and wife, who vowed at the marriage altar to cherish the one the other until death, keep up an incessant, petty strife of words. Parents who are commanded in the holy word not to provoke their children to wrath lest they be discouraged, but to bring them up in the nurture of the Lord, scarcely ever speak gently and in tenderness to them. They seem to imagine that they are not "governing" their children unless they are perpetually scolding at them. They fly into passion against them at the smallest irritation. They issue their commands to them in words and tones which would better suit the despot of a petty savage tribe than the head of a Christian household. It is not strange that under such "nurture" the children, instead of dwelling together in unity, with loving speech, only wrangle and quarrel, speaking only bitter words in their intercourse with one another. That there are many homes of just this type, it is idle to deny. That prayer is offered morning and evening in some of these families only makes the truth sadder; for it is mockery for the members of the household to rise together from their knees only to begin another day of strife and bitterness.

Nothing in the home life needs to be more carefully watched and more diligently cultivated than the conversation. It should be imbued with the spirit of love. No bitter word should ever be spoken. The language of husband and wife, in their intercourse together, should always be tender. Anger in word or even in tone should never be suffered. Chiding and fault-finding should never be permitted to mar the sacredness of their speech. The warmth and tenderness of their hearts should flow out in every word that they speak to each other. As parents, too, in their intercourse with their children, they should never speak, save in words of

gentleness. It is a fatal mistake to suppose that children's lives can grow up into beauty in an atmosphere of strife. Harsh, angry words are to their sensitive souls what frosts are to the flowers. To bring them up in the nurture of the Lord is to bring them up as Christ himself would, and surely that would be with infinite tenderness. The blessed influence of loving speech, day after day and month after month, it is impossible to estimate. It is like the falling of warm spring sunshine and rain on the garden. Beauty and sweetness of character are likely to come from such a home.

“ We have known a word more gentle
Than the breath of summer air ;
In a listening heart it nestled,
And it lived forever there.
Not the beating of its prison
Stirred it ever, night or day ;
Only with the heart's last throbbing
Could it fade away.”

But home conversation needs more than love to give it its full influence. It ought to be enriched by thought. The Savior's warning against idle words should be remembered. Every wise-hearted parent will seek to train his household to converse on subjects that will yield instruction and tend towards refinement. The table affords an excellent opportunity for this kind of education. Three times each day the family gathers there. It is a place for cheerfulness. Simply on hygienic grounds, meals should not be eaten in silence. Bright, cheerful conversation is an excellent sauce, and a prime aid to digestion. If it prolongs the meal and thus appears to take too much time out of the busy day, it will add to the years in the end by increased healthfulness and lengthened life. In any case, however, something is due to refinement, and still more is due to the culture of one's home-life.

The table should be made the center of the social life of the household. There all should appear at their best. Gloom should be banished. The conversation should be bright and sparkling. It should consist of something besides the dull and threadbare common-places. The idle gossip of the street is not a worthy theme for such hallowed moments.

The conversation of the table should be of a kind to interest all the members of the family; hence it should vary to suit the age and intelligence of those who form the circle. The events and occurrences of each day may, with profit, be spoken of and discussed, and now that the daily newspaper contains so full and faithful a summary of the world's doings and happenings, this is easy. Each one may mention the event which has specially impressed him in reading. Bits of humor should always be welcome, and all wearisome recital, and dull, uninteresting discussion should be avoided.

Table-talk may be enriched and at the same time the intelligence of all the members of a family may be advanced, by bringing out at least one new fact at each meal, to be added to the common fund of knowledge. Suppose there are two or three children at the table, varying in their ages from five to twelve. Let the father or the mother have some particular subject to introduce during the meal which will be both interesting and profitable to the younger members of the family. It may be some historical incident or some scientific fact, or the life of some distinguished man. The subject should not be above the capacity of the younger people for whose especial benefit it has been introduced, nor should the conversation be overladen by attempting too much at one time. One single fact, clearly presented and firmly impressed, is better than whole chapters of information poured out in a confused jargon on minds that cannot remember any part of it. A little thought will show the rich outcome of a system like this if

faithfully followed through a series of years. If but one fact is presented at every meal, there will be a thousand things taught to the children in a year. If the subjects are wisely chosen, the fund of knowledge communicated in this way will be of no inconsiderable value. A whole system of education lies in this suggestion; for, besides the communication of important knowledge, the habit of mental activity is stimulated, interest is awakened in lines of study and research which may afterwards be followed out, tastes are improved, while the effect upon the family is everlasting and refining.

It may be objected that such a system of table-talk could not be conducted without much thought and preparation on the part of parents. But if the habit once were formed, and the plan properly introduced, it would be found comparatively easy for parents of ordinary intelligence to maintain it. Books are now prepared in great numbers giving important facts in small compass. Then there are encyclopædias and dictionaries of various kinds. The newspapers contain every week paragraphs and articles of great value in such a course. A wise use of scissors and paste will keep scrap-books well filled with materials which can readily be made available. It will be necessary to think and plan for such a system, to choose the topics in advance, and to become familiar with the facts. This work might be shared by both parents, and thus be easy for both. That it will cost time and thought and labor ought not to be an objection; for is it not worth almost any cost to secure the benefits and advantages which would result from such a system of home instruction?

These are hints only of the almost infinite possibilities of good which lie in the home conversation. That so little is realized in most cases when so much is possible, is one of the saddest things about our current life. It may be that these suggestions may stimulate, in some families at least, an earn-

est search after something better than they have yet found in their desultory and aimless conversational habits. Surely there should be no home in which, amid all the light talk that flies from busy tongues, time is not found every day to say at least one word that shall be instructive, suggestive, elevating or at least in some way helpful.

Home Reading.

A DESIRE for knowledge is common to man as may be inferred from the inquisitiveness of children. Lord Bacon, when but a lad, asked so many questions about the origin and relation of things that Queen Elizabeth was wont to call him the *little philosopher*. Any one who has been much with children knows how inquisitive they are, and how many questions they ask which are hard to answer. As no parent has the time to answer all the questions which the inquisitive nature of children leads them to ask, and as it would be wrong to suppress their desire for knowledge, books become as indispensable in every household as articles of furniture. If required to make choice between the two, we would say, far better do without statuary and painting, without costly articles of dress and furniture, and without the luxuries of life than to dwarf and famish the mind by giving it no books to read or study.

As the body needs wholesome and nutritive food in order that it may grow and develop its strength, so the mind needs that which will awaken its latent powers and energies. To withhold either from our children in the formative period of life is a wrong which no one has a right to



inflict upon them, from which we may infer that it becomes as much the duty of parents to provide food for the mind as for the body, a truth, which, if generally admitted, is poorly practiced, as it is no uncommon thing to find the table in many families well supplied with every article of food necessary to satisfy the appetite, while there is an almost entire absence of everything calculated to feed and nourish the mind. Where this is the case it is easy to see that the natural and inevitable consequence is the development of one side of our nature to the neglect and injury of the other.

We have no fault to find with those parents who rear their children to habits of industry and toil. There is nothing degrading in labor. The body needs healthful exercise as well as food in order that it may become fitted for the service for which it is intended. Children reared in idleness seldom amount to much in after-life. Those parents, therefore, who teach their children physical energies, are to be commended, if they are equally anxious and solicitous to cultivate in them habits of study and intellectuality. Where the physical and intellectual meet and develop side by side, we have a higher type of manhood than where this is not the case, which, perhaps, affords a reason why so many of our most distinguished men rise from the common and ordinary walks of life. The natural effect of luxury and idleness is to produce weakness and effeminacy, while that of labor and toil is to produce strength and activity.

The conclusion, then, to which we come, is that every family needs and should have a library, whether large or small, so as to cultivate a taste for reading and intellectual improvement, the want of which must always be regarded a serious defect. Those who have no access to books and read but little, must be narrow and contracted in their views, knowing only what comes within the circle of their own observation.

But which of all the multitude of books and periodicals that are published and offered for sale are we to select and introduce into the family? This is a question often difficult to determine, as the number of those which possess decided merit and value is largely in excess of the means at hand for this purpose.

There are some books and periodicals which no family can well do without, as is the case with the Bible, the hymn book, catechism, and the paper of the church with which the family stands connected, as these are necessary to the development of Christian character and usefulness. The same is true of certain secular papers and of books pertaining to an elementary education. What and how many books and periodicals besides those which are actually necessary should find a place in the family library and on the parlor table will depend largely on the means at hand for this specific purpose. Where the outlay may be large, more can and ought to be purchased than where this is not the case, but in no instance should there be an entire absence of reading matter in the family, as it would be far better to exercise the strictest economy and self-denial in other respects than to have no intellectual food in the house. As well let the barrel be without flour, and the table without butter, as to have no books or papers to read.

As life, however, is very short, and the books and periodicals that may be read with profit almost without number, great care should be exercised in the selection of such as are best calculated to cultivate a taste for reading and general edification. Such books and papers as have a decidedly bad tendency, as is unfortunately the case with much of the literature of the day, should be as scrupulously kept out of the family as that which would impair the health of the body. Parents cannot be too watchful and particular in this respect,

as the reading of bad literature is without doubt one of the fruitful sources of the profligacy and degeneracy of the age.

Such books as have no decided literary merit or moral character should be passed by, as life is too short and time too precious to be spent in doing that which will be of no positive benefit, especially as there are many books within the reach of all, the reading of which is always healthful and invigorating.

As the tastes and dispositions of the different members of the family vary, one having a predilection for poetry, another for history, biography, or the natural sciences, there should be a corresponding variety in the books and periodicals purchased, so each may find that which is most congenial and interesting. A wise and thoughtful parent will always have respect to this, even though it may occasion a greater outlay and expenditure of funds.

When there is little taste for reading great pains should be taken to cultivate what little there is by the purchase of such books and periodicals as are of special interest, which should occasionally be read in the presence of all the members of the family, after which the advantages resulting therefrom should be pointed out for the encouragement of each. Occasional presents of books on subjects in which children have special interest have often been attended with happy results, as it seems natural for them to read what has been given them as a token of affection and merit.

Let us look at the circumstances in which our youth are placed in regard to literature. At the homes of a large part of them there is scarcely a book except the text-books of the children themselves. At the homes of a majority of those remaining may be found a few books upon the parlor table, which are usually considered by the parents too nice for the

children to read. It is safe to say that very few of our youth have access to a good home library. In my opinion, a boy who leaves at the end of a common school course with a love of reading good books, is better prepared for a life of honor and influence than one who passes through a high school course without that love; and he who has an ordinary high school education combined with a taste for good reading, is better equipped for the duties of life than the graduate of the best college or university in the country without such a taste. The self-made men who have figured high in State and national councils have, with few exceptions, been men of extensive and judicious reading. In general, those who exert the greatest influence in the communities in which they live are the readers of good literature. "From the hour of the invention of printing," says the essayist Whipple, "books and not kings were to rule the world." Weapons forged in the mind, keen-edged and brighter than a sunbeam, were to supplant the sword and the battle-ax. Books! lighthouses built on the sea of time! Books! by whose sorcery the whole pageantry of the world's history moves in solemn procession before our eyes! From their pages great souls look down in all their grandeur, undimmed by the faults and follies of earthly existence, co isecrated by time.

Upon a subject of such broad and general interest as family reading, the most we can do in an article like this is to call special attention to it in the hope that those who may chance to read it will think upon it, and devise such measures as in their judgment will be best calculated to promote a general taste for reading among all classes of society; the result will be decidedly beneficial, as a reading people will always be a thinking people, an intelligent and prosperous people.

Courtesies in the Family.

THE Apostle Peter, after describing the duties of the wife to her husband, and the husband's duty to his wife, exhorts his brethren to "be ye all of one mind, having compassion one for another; love as brethren, be pitiful, be courteous."

Reader, whoever you may be, whether a father or mother, a sister or brother, the apostle's words, if obeyed in their true spirit, will prove more valuable than silver or gold, for in them there is great reward.

Courtesy is a christian virtue, and should be planted in the same garden with faith, hope, and charity, and cultivated as carefully as the three graces just named.

The family is the best garden, and the children the best soil in which to grow such beautiful flowers, which bloom all the year in this world and for ever in the Paradise of God. For is it not written by the wisest of men, "Train up a child in the way he should go; and when he is old he will not depart from it?" And did not David pray, "That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace?" To this prayer of the Psalmist all who have sons and daughters will respond with a solemn Amen. For what father and mother would not like to see their sons and daughters grow up in the way described? Brothers are anxious that their sisters shall be as corner-stones, polished and refined for the best place in the best palaces, and sisters are even more anxious that their brothers shall grow up as plants in their youth and become blessings and ornaments to society.

Since, then, we are all of one mind in respect to this beau-

tiful theme, let us walk out into the garden of our father among the flowers. Parents, bring your children along, for we shall find fragrant flowers of rarest beauty. And as it is in the cool of the day we may hear the voice of the Lord God, who will courteously receive us, explain many of the flowers to us, and permit us to carry them home and cultivate them in our gardens.

The first flower we come to is faith. All Christians have it in their families; but in many it is almost dead, and bears no fruit. But here it is so thrifty and strong that it can easily do all that Paul in the Epistle to the Hebrews says it has done in the past. And what a rich cluster of graces, such as virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity is before us, like the pomegranates, and figs, and grapes of Eshcol.

As we proceed, we come to another lovely flower. What is this called? This is hope, blessed hope, the child of patience and experience; the plant by which we are saved, because it maketh not ashamed, since the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

We next come to charity, the fairest plant ever seen by man or angel, which Paul immortalizes in the thirteenth chapter of his Epistle to the Corinthians. But right here by the side of charity is another plant which seems as modest as the violet, as lovely as the rose, and as pure and sweet as the lily of the valley. What is it? No one, it seems, can tell. Let us, therefore, call the gardener, to come and explain its name and qualities. He comes and requests the parents to call their children to come and see this flower also, and learn how valuable it is in every calling in life. What did he call it? I hear the the children ask in voices as sweet as the angels have, and the gardener and the parents answer in concert, "Courtesy," in a voice more charming than sirens ever sung,

and as the melody lingers upon the air, and seems loath to leave a place so heaven-like, courtesy bows and smiles, and all the other flowers in the garden become more fragrant and beautiful than before, and the Lord of the garden says, "My *courteous* little beauty, yonder by the side of charity, is making a very Eden out of my garden." Since courtesy has taken her place by the side of charity and began to bloom, all the other plants and flowers have become more attractive. The sun shines more gloriously than ever before, the birds are happier among the trees, the heavens declare the glory of God, and the firmament showeth his handiwork as never before. Myself, wife, and children have studied and admired that polite, complaisant, well-bred, and civil little courteous Nymph of a plant until we have been changed even more than all the rest around this wonderful flower. Indeed it seems to be a very pool of Bethesda, which is always moved by some angel, so that whoever is near enough to look upon and study the flower is cured of any deformity of speech or manners which may be a hinderance in life; a pool of Siloam, where we may wash and receive sight to see how to behave ourselves in all places and at all times. Parents, take a slip of this courtesy plant home with you, place it near your charity plant, and cultivate it with care. Bring your children around it in the morning, at noon, and in the evening, and as they, day by day, muse upon and behold the courteous little flower, you will see your sons and your daughters grow up in their youth fit for corner-stones in society the most cultured and refined.

"So gently blending, courtesy and art,
That wisdom's lips seem'd borrowing friendship's heart."

"A smile for one of mean degree,
A courteous bow for one of high,
So modulated both that each
Saw friendship in his eye."

Home Memories.

NO WORD in the English language is so sweet and full of meaning as the little word, home. We all know its significance. We can never escape its influence, nor seldom do we desire to forget its hallowed associations. Home is the common birth-place of humanity, and the nursery of society. It is the magazine whence the strong man obtains equipment for the grand struggle of life. It is the retreat to which all delight to repair as the sun of their days goes down.

“Home is the resort
Of love, of joy, of peace and plenty; where,
Supporting and supported, polished friends
And dear relations mingle into bliss.”

The thought of the immortal bard of “Home, Sweet Home” is the general sentiment of all mankind: “There is no place like home.”

A place to which one is attached by so many tender and yet strong cords cannot soon be forgotten. Its memories are lasting. The impressions first received are generally of the home. They are taken in the cradle, at a mother’s knee, during the early and tender years of life, and are indelibly stamped upon our being. They are the last to be forgotten. The aged man of fourscore years remembers yet his childhood days; and even when his physical powers fail, his mind becomes impaired and a second period of childhood occurs, he ever and anon recalls wholly or in part a scene or incident of the home of his birth. The young man, who leaves the parental roof and mingles with the world, however gay and attractive apparently his present life may be, cannot forget entirely the surroundings, teachings and friendships of home.

The father at his office, on the tented field, in foreign parts on sea or land, will ever be carried back in mind to the family hearth-stone and altar. The memory of his home is so constant that it gives direction and tone to every action. Under all circumstances or periods of life the thoughts of home are with us. It does seem that they will extend beyond the bounds of time and still exist in eternity. They will be everlasting.

The memories of home are also dear. We treasure them as precious things. They occupy the safest and best chambers of the mind. It is no wonder they are so enduring. Besides they relate to the dearest spot on earth, to our best friends and to the most important moments of our life. Home memories include all that adds worth to brick or mortar, garden or orchard, farm or fireside—to the exterior surroundings



of home. They comprehend father and mother, sister and brother, sons and daughters, friends and lovers. The associations of these in the true home cannot be otherwise than

pleasant. Their remembrance will be sweet. The days spent at the old homestead were important as the character was then in process of formation and the preparation for life's struggle was made. Present achievements and anticipated pleasure are enjoyable, but no less interesting and pleasurable are the memories of our early home life and apprenticeship.

How powerful is the remembrance of home! It is as strong as it is lasting. It is as potent in the interest of evil as of good. The aims of a worldly life may only be the resultant of the home influence. The memory of bad examples and teachings, may have strengthened and nerved the criminal's hand. However, home memories are powerful for good as well. They control our actions and lives. They restrain our hands from evil, and encourage our hearts to noble purposes and deeds. The thoughts of a mother's parting prayer and of her soft hand on his head in blessing before her spirit took its flight, or the son left the home, has always been of great value. Many a son has thereby been led to live in the spirit of such a prayer, and to die in the happy realization of such a blessing. Neither the stirring appeals of the pulpit, nor the counsel of earnest companions have been so efficient in bringing the strong man to the Savior's feet as the memory of a sainted mother. Who can measure the influence of the home altar at which parents and children together bowed from day to day in worship unto God? Who will regret the moments spent in the true home, at a mother's knee, or in counsel with an honored father? The recollection of these things will never lose its power. Already, in the present life, the efficiency of home memories is seen, but eternity alone will reveal in fullness their height and depth, their length and breadth.

Home-builders, you are building not only for time, but for eternity. Memory will ever keep fresh through succeeding



generations—how well you build. Your children and your children's children will rise up and call you blessed if your home shall send forth many pure and sweet and fragrant memories.—“The memory of a well-spent life is eternal.”

Keep Your Daughters Near You.

MOTHERS should not only be the guardians of their daughters, but their most intimate companions and friends. We have long felt that parents make great and sometimes ruinous mistakes by sending their daughters away from home during the latter years of their education, delegating a mother's watchful care to strangers or boarding-school matrons and teachers, who, however excellent, must find it impossible to give any special supervision to each scholar among so many. This idea, of course, pre-supposes that the mother is what her Maker designed her to be—the watchful guardian of her daughters' health and characters. There are cases, to be sure—and, alas! to many of them—where the mothers are so thoroughly devotees of fashion that their children are a secondary consideration. The only hope for the future usefulness and stability of the daughters of such mothers is to remove them as far from maternal influence and example as possible; and that is, indeed, a forlorn hope.

But although it is “quite the style” to send our girls away from good homes and a good mother's watchful care as soon as they have mastered the rudimentary part of their education, it surely cannot be the wisest plan. To suffer our young and immature children to pass out from under home care and

its formative influence just as they have reached that critical period in their lives when they are the most susceptible to all good or evil teachings, is a fearful experiment. This is the time when they can be easily built up into a true and noble womanhood, or led into wrong paths. Their quick impulses and unregulated imaginations, at this age, tend to all kinds of sentimental extravagances, which only a mother's watchful love and unslumbering care will detect and judiciously modify or dispel.

We do not mean that mothers should themselves attempt the education of their daughters at home. Under the wisest regulations, home is not the best place in which to study, nor the mother, with all her other cares and constant interruptions, the most successful teacher so far as book-teaching is concerned. But mothers cannot afford to have their children far away from them. They should be their loving companions when the school hours are over for the day, and ever ready to join with them in such amusements as are necessary for healthful change and needful recreations. A mother should know the habits and characters of those who are their daughters' chosen companions, or who may, at times, be desirable escorts.

But, instead of this, our girls are taken away from home and all its best influences, and placed among strangers. No mother can hope to secure such a hold on her girls, through their affectionate remembrance of her, as will guard them from all the dangers that beset the unwary and inexperienced, or save them from the snares that are too often concealed to entrap our loveliest and our best. We surely should be able to furnish schools of the highest order so near us that our children can, after school hours, have the comforts of home and be shielded by paternal love.

Nowhere do we see greater cause for anxiety and alarm

than for those daughters whose mothers find it necessary to leave their homes during the winter months, and often for a longer period, for their health's sake. Many who are thus banished have the wisdom to take their daughters with them to be placed in the best schools in the vicinity of their own boarding-places. Indeed, many mothers, to secure a good education for their daughters, and yet keep them under their own care and daily supervision, take rooms where they can be sure of the best facilities for education, and make a temporary home there. At all events, *keep your daughters near you.*

Be Patient With the Boys.

IN MOST respects, the same patient supervision is needed for our boys as for our girls; but, in addition, there will be needed more anxiety and more gentle watchfulness, because, in many particulars, they differ so widely.

We can hardly imagine that mothers, blessed with a family of boys and girls, can join hands with those women who boldly assert that both are equally adapted to work side by side in all the various departments and occupations of life. We do not allude to the many discussions as to their intellectual equality; and, in truth, we can see no reason why that point need ever require discussion; let deeds show where the greatest strength lies. A few years of effort, after each arrives at mature manhood or womanhood, will so far develop such talents as they possess that all will find their true position. Nay, a daughter often manifests a much stronger literary or intellectual tendency than any of her brothers. Mothers will soon discover this. They also know that boys and girls

brought up together, governed from infancy by the same laws, having equal claims to their parents' care and attention, and daily receiving it, will develop tastes and characteristics as distinct as if they belonged to different nations. No training or discipline can make them think or act precisely alike, and in many cases they will be opposite.

If the eldest children are daughters, the boys may be influenced by them in some degree during childhood, and often grow to manhood milder, gentler, and more refined, through the example of their sisters. On the contrary if the eldest are boys, the girls are very likely to follow in their footsteps, so far at least, as to be inclined to romp and be more boisterous and less refined and delicate in speech and actions, during early girlhood, than if boys had not been their leaders and examples.

Yet, even in these cases, their distinctive characteristics can not be mistaken. In their wildest moods of rude, boisterous frolic, in which girls sometimes indulge, those traits which mark them as set apart for womanhood and its duties will make themselves known and felt. The woman, waiting to be toned and polished for a more quiet, gentle and delicate life, shines through all the roughness of wild, hoydenish, healthy girlhood; and equally unmistakable signs, though of a widely different character, herald, through the boy, the coming man.

But, while desiring that mothers should keep fast hold of their girls as long as they can, what shall we do with the boys?

It rests with the mothers usually, far more than with the fathers, to decide. If the mother is tender, but firm and equitable, overlooking misdeeds that do not spring from natural depravity but from the thoughtlessness of youth with its frolicsome, bubbling, effervescing spirits—if she is prompt and ever-watching to know whereunto this boisterousness may tend—always ready with loving but restraining hand to

check their wild play whenever it approaches real wrong or evil—then, we may be sure, such mothers will keep their boys, as well as girls, where their influence will always be stronger and more holy than any other. But with the mothers who are constantly restraining and thwarting every childish pleasure, giving words of unmerited reproof for every mistake or wayward act, there is danger that their children will become peevish, selfish and deceitful. Particularly is this the danger with boys, who, when out of doors, are beset by the very evils that assail them through the uncertain and often unnatural discipline of boarding-schools.

Ah! if some of the mothers who most conscientiously endeavor to do their duty by their children, giving cheerfully their own ease, strength and comfort to this work, could, while the little ones are growing up, act with the same insight and judgment which comes to them after this formative work is done, what precious results would follow! How many of our most scrupulous and conscientious mothers err by over-governing—over-watchfulness! Their children, after a little while, learn to look upon them as “keepers,” or spies, and do not dream that this irritating supervision comes from imperfect judgment—not lack of affection—in the mothers, who would gladly give their own lives to be able to make their children always happy while trying to lead them in the straight and narrow path. Yet the sense of responsibility which they feel, and which is supposed to rest upon the parents, always makes the little ones shrink from them. Conscientiousness is so largely developed in some minds as to make their lives a perpetual torture to themselves and all who come under their influence or control. So strong is the hold that this peculiar trait of character has over their whole lives—a trait expressed in so many different forms of action—that they are not able to distinguish the follies and freaks of joyous

childhood from the flagrant sins and vices of riper and more responsible age. So they mete out the same reproof or punishment to the "toddling wee things" that may be merited by a child just on the borders of mature life.

Then sickness, in many cases, is too mighty for some mothers, and they indulge in reproof and irritability because their nerves are unstrung, and not because the child is deserving of rebuke. Particularly is this the case with boys in the family. Boys will be boys. They must run and whistle, and will sometimes burst into the house, forgetful—not regardless—of their mother's aching head. Who more sorry than they when they see that they have increased her suffering? Yet how soon it is all forgotten when the door closes after them, and they once more feel the invigorating air which sets their young blood dancing.

But the poor mother forgets her own young life, or that which is so natural to boyhood's health and buoyant spirits, and therefore is not easily appeased, or ready to forego the reprimand which such thoughtlessness seems, in her estimation, to deserve. She forgets that these wild, noisy boys will ere long shoot up into men—"and learn to do without her."

We have known and felt it all, and just now we are looking back over many years, remembering the few little frets and annoyances, the many perplexities and great mistakes of our life in the years that will never come back to us again. When we think that the little girls have now grown beyond our guidance or gone to the better land; when we remember that from this time,

"None but tall and deep-voiced men
Will, gravely, call us 'Mother,'
Or we be stretching empty hands
From this world to the other,"

how we wish we had been more patient, more gentle! More

loving we could not have been. But we see, as no doubt all mothers do, where we made mistakes, where we could have done more and better for our children, and think, "If we could only take them back to the time when they had not learned to do without us!"

Culture in the Home.

CAREFUL attention to the manners and behavior of children is among the most important parental duties, because so much of the comfort and happiness of a family and of friends depends upon the deportment of the younger members. Only the most gentle firmness will restrain and guide, without making the teaching galling, and a bondage that leads to deceit.

Respectful demeanor to elders, loving attention to the wishes of parents, the thousand small courtesies that are claimed for superiors—extended to their young associates and to the servants, which can only come as the result of careful parental guidance—are much less strictly attended to, among a large proportion of families, than is desirable. This neglect, so annoying to all who are compelled to endure or witness it, is most injurious to the young.

The beginning of the evil can be traced to the fact that parents and teachers seldom realize that they are under any obligations to treat children politely. If our children do not see us practice the politeness which we inculcate, why should they believe our precepts are of any great importance? Children have as strong claims for civil treatment and polite attention as their elders have. Such gentle courtesy as we show to our friends, if extended to the children, will not interfere

with the respect, deference and obedience to parental authority which are desirable and should be secured. Parents and teachers will find an ample reward if they teach children good manners by example as well as by precept.

Elegant manners are most desirable. It is not easy to define exactly what the term "good manners," means. But all, educated or uneducated, who really possess this good thing very easily recognize it. Many who have never read a page on etiquette, and know not one of the rules that are expected to be the "open sesame" into the "best society," are beautiful examples of a wise mother's training. We do not pretend to describe it, but there is an indefinable something by which one can usually recognize a true gentleman or lady. "Blue blood," or being born "under the purple," does not insure it. We think it is the result of early training — a mother's handiwork.

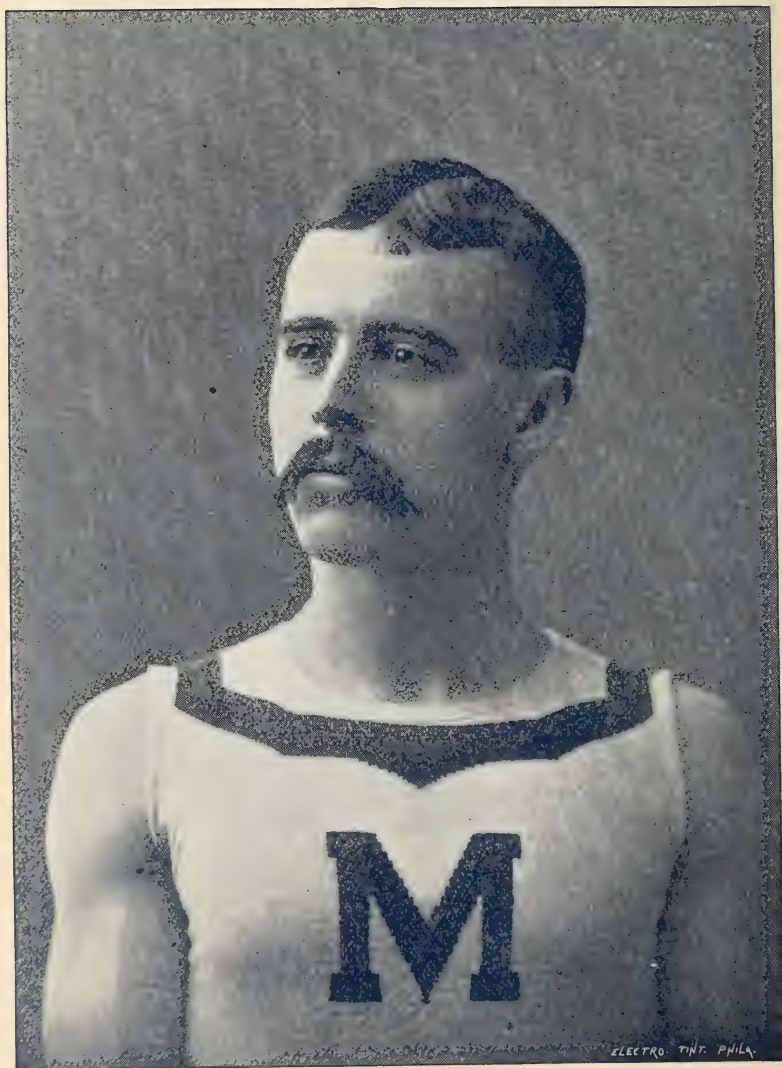
We see many children who act as if they thought it of no consequence how they behave at home. They talk loudly, are boisterous when they enter a room, race up and down stairs, and call with loud voices from one story to another, slamming every door after them, until the noise is like the report of a cannon, regardless of the great annoyance and discomfort they inflict upon all in the house. A visitor at a house where such behavior in children is tolerated, would scarcely recognize them if he met them away from home — they can then be so quiet and unobtrusive. But that is not being refined and polished. True politeness and good manners can not be taken on or put off at pleasure. They must be home-made, instilled into the minds of the children from the cradle, to be the pure article. But to be sure, a spurious article is better than none. At least it will be some relief to those who must witness the boorishness of their home manners.

Now, if parents can teach their children that they must not

enter a friend's house and throw off hats cloaks or rubbers anywhere — on the floor, on chairs, sofas, etc., instead of putting them in their appropriate places; that they must not rush noisily about, talking loudly, or calling from one end of the room to the other; that they must be respectful and deferential to all, when visiting, they surely can teach them that rude conduct at home is offensive and reprehensible to the last degree, and in nowise to be tolerated. Parents can train their children to be polite at home, as well as abroad, and they are guilty of a great wrong if they do not do so.

Well-bred persons — young or old — will respect the comfort and pleasure of others, and be quite as solicitous of securing it as their own. They will be ashamed to allow any habit that would offend the taste or delicacy of any one to have control over them. They are watchful to use no annoying expressions, to guard or overcome any propensity that will make another uncomfortable, such as sharp words, sarcasm or repartees that give pain, and many other troublesome habits. A well-bred person will not indulge in anything of this kind at home or abroad, when there is danger of giving offense to any member of the family, or friend who is fastidious and likely to be hurt by it. At home and among friends or strangers, good manners are simply those actions which spring from that spirit which “suffereth long and is kind;” which “envieth not; vaunteth not itself; is not easily provoked; thinketh no evil.” If parents will so teach their children, they will not only add to their own comfort a thousand-fold while the little ones are maturing, but will prepare them to go out from their home, when they arrive at man's and woman's estate, useful and respected members of society, blessing and being blessed by all.

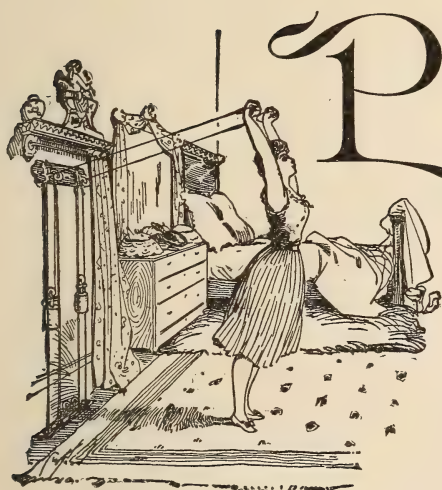




PHYSICAL CULTURE,

—BY—

C. M. WILLIAMS.



PHYSICAL culture is, perhaps, as much studied as any art or science. In itself it is a science; carried to the highest perfection it becomes an art. It fosters good health, cheerfulness, long life; it teaches temperance and purity of living. These are its true purposes, strive after them we may or may not.

In the preparatory schools, colleges and gymnasiums, so much attention is paid the practical and theoretical details of body culture, that it seems as though everyone should know all concerning it, and any further addition to gymnastic literature appears unnecessary.

We believe, however, that the practical part of it, especially those exercises suitable for general use away from the gymnasium, may be better illustrated and simplified, and by this means many may become interested in the culture of their physiques more readily than in any other way.

Men generally, get sufficient exercise; some, however, do not, and women and girls, usually, not as much, or of the right kind, as they ought to receive. If women indulged more in this healthful practice, doctors' bills would decrease at an alarming rate—to the doctors—and life have health and pleasure in a far greater measure than when these exercises are neglected.

Physical Culture in the Home.—A gymnasium ought to be in every house, but while this is believed by many to be desirable, even necessary, its adoption is as yet limited. Many homes, we are pleased to note, make provision for an exercise room, and fitted up with the more simple, yet practical of apparatus, all the members of the family may indulge in a continuation of the exercises which some or all of them go through in the public or private gymnasium.

The value of such a room in the houses, more especially of those living away from the cities and regular gymnasiums, is practically unlimited. The cost of the apparatus, while perhaps not slight, need not be extravagant. Only the things which are actually necessary should be placed there: a pair of chest weights with additional pulleys fastened to the floor in front of them, so that the ropes may pull either from the upper or lower wheels, a bar-bell or wand, two pairs wooden dumb bells, and two pairs of clubs complete a very good list of implements for such a place.

The best is the cheapest in gymnasium apparatus as in many other things, so that it pays when purchasing a chest weight for the home to secure the best.

A room especially set apart as the house gymnasium while possible with some, is denied to others because of lack of space for it. Particularly so is this in hotel, apartment, and boarding house life, yet every similar institution ought to possess just such an addition. The lack of this, however, ought not to prevent one from indulging in health-giving exercise because but a small space is required in which to go through those movements of head and body, arm and leg, which, when correctly performed and faithfully adhered to, will bring renewed activity and strength to all parts of the human frame.

Ethics of Exercise.—Let us always remember that using heavy weights, exercising severely, or for too long a time, will *not* produce a desirable result. Except in some peculiar or special case, it is best to use a light or medium weight whether it be when using a chest weight or other kind of pulleys, going through dumb bell exercise, swinging clubs, or performing with a bar, bell or other form of apparatus.

Modern athletes (and in many ways they undoubtedly equal, if not excel, those of ancient Greece) train with just such an understanding of the value of systematic and regular light work. The performing of a motion or motions is of the first importance, not the heaviness of the weights used. Following out such theory of exercise we find that while the muscles and parts grow strong, and in contour beautiful, they yet retain endurance and suppleness. The nervous system is not overtaxed, the muscles are not strained but strengthened.

This is the right conception of the best method of exercising, and the man or woman who, with persistent regularity, follows such a course will enjoy good health, know less of the "blues," be brighter and more sociable, and better fitted for business duties and social pleasures than those who confine themselves entirely to business, or to the participating in of social enjoyments, to the exclusion of proper attention to the growth and development of their physical powers.

Health is the great essential in these modern times of struggle and worry, and push and strife of commercial life, and in the practice of gymnastics or athletics it should be the chief thing striven for; the making of muscle, and the acquiring of great strength, being made incidental and of secondary importance by all but those training for contests in which these are severely required.

Muscle will, of course, be developed to a more or less degree, and enduring strength be perfected in those taking exercise along the general lines here laid down; it is but natural that these should come, for as a muscle is used often in a certain way it gets more and more able to bear the strain, be it ever so slight there is yet a strain, of such a motion: accustomed to a great variety of positions and movements it becomes a more faithful servitor in all of them.

When and How Long to Exercise.—Ten to twenty minutes exercise in your room in the morning, just after arising, and that much time put in at the same practice, just before retiring, will greatly invigorate the body, and better prepare the brain and physical powers for the duties of the day, or the enjoyment of undisturbed rest and refreshing sleep.

The practice of deep breathing as an exercise is one to be commended and adopted by all.

Those who make it a practice to fill up their lungs often with fresh air are doing much to place these vital organs in better condition.

The times suggested above are as good as any for exercising, though ten or eleven o'clock in the morning and between half-past four and half-past five in the afternoon are both capital times in which to enjoy pleasurable recreation indoors or out.

The home exercises should not exceed twenty minutes at a time. If you attend a gymnasium, exercise at home also, for the lessons in physical education taught there, should be studied and rehearsed to some extent when away from it.

An hour to an hour and a quarter is a sufficiently long period to spend in a regular gymnasium at any one time, this also including ten minutes for rest. A refreshing bath,

after using up this time in exercising, followed by a thorough drying and a brisk, vigorous rubbing, or polishing, with a coarse towel, will make one feel like a new being.

On Bathing.—For the further preservation of the health, and as a great aid and a necessary adjunct of gymnastic exercise, the bath should be used frequently.

Vigorous movements of the body produce copious perspiration usually. The laws of hygiene tell us that it is unhealthy to allow this excretion to remain on the surface of the body, and thus clog up the minute openings through which it has issued.

An ordinary bath is as good as any unless one is ailing or has accumulated an over abundance of *not* too, too solid flesh, then special baths such as sulphur, Russian, vapor, or mineral baths may be of benefit.

The Turkish bath is, in its way, a good thing to indulge in occasionally, say once or twice a month. If one desires a rapid reduction of flesh doubling or trebling this number will bring about the desired result very soon. When this is done, however, the process is forced so rapidly that loss of strength ensues.

Generally speaking cold baths should be avoided. Many vigorous constitutions have been wrecked, and many diseases of heart and other organs have been superinduced by such practice. Suited to a great many constitutions is a bath in which the water is at first warm, then changed to cool, after which a dash of cold water is sprayed on the body to complete the bath, and create sufficient reaction, and decrease the chances of catching cold. Not over ten or fifteen minutes should be spent in this routine; over that length of time we lose a great deal of the healthy after glow that should come when we have bathed properly.

It is always advisable to follow the old rules of not to bathe when very tired, where a draught of cold air plays upon you, or immediately before or after a full meal.

Those in good health ought to bathe at least once a day. A light bath should always be taken, when convenient, after out-door or in-door exercise.

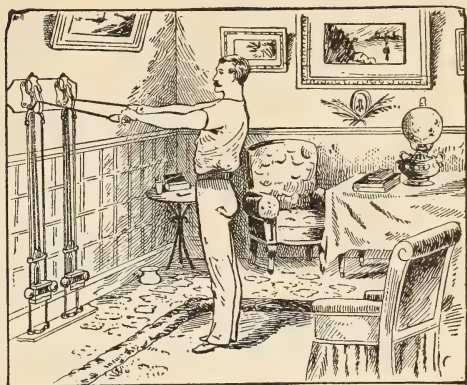
Clothing to Wear When Exercising.—Any loose fitting suit not too heavy, not too light, is the proper garb to take exercise in. This applies equally as well to the recreative sports indulged in out doors, and the systematic body building of the gymnasium. If you are given to too much flesh wear heavier, warmer garments, and keep the arms and legs covered also when exercising.

Women will never exercise with corsets on if they desire or expect benefit from physical culture. The illustrated figures show the style of costume generally worn in the gymnasiums by men and women. Comfort and ease, and freeness of movement only are thought of, style here being sacrificed for healthy action of all parts of the body.

The usual foot wear is the rubber soled tennis shoe ; with leather insole these are all right, but without it they often give great inconvenience to the feet. A better shoe is one made with a leather upper, and felt or buckskin sole. At home one can wear just what one pleases when taking the daily exercise.

Use of the Chest Weight.—This machine is a valuable piece of gymnastic apparatus, and is one of the most common and more generally used of the many different appliances for developing the human body. It is operated standing with one's face, either side, or back turned to the wall to which the pulley is fastened. In each position several exercises are possible with one hand at a time, both hands moving together, or alternately.

The illustration on this page shows the construction of the chest weight, the mode of its attachment to the wall, and showing its adaptability of being placed in a private room or office. It is practically noiseless, not unsightly, and a child or strong man may use it to advantage.



While learning the movements use a weight that is lighter than is necessary ; after becoming familiar with them increase the weight somewhat, remembering to limit it so that the powers will not be overtaxed.

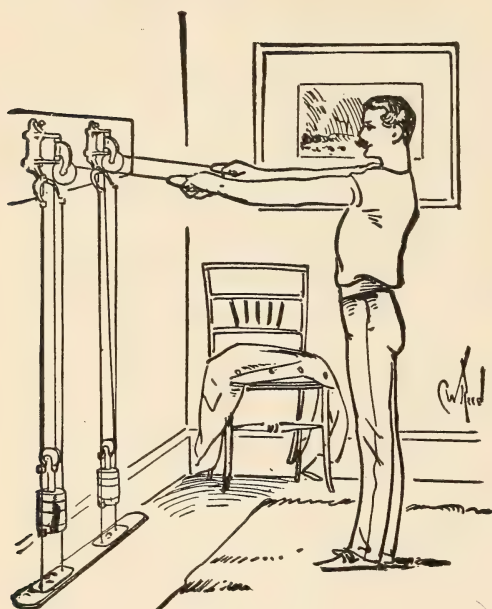
In presenting the principal exercises on this excellent machine, the routine will be to take up, first, those in which the operator faces the pulleys, then with the side, and lastly, with the back toward it. In addition, several exercises are pictured with the use of the additional floor pulleys.

The chest weight has been brought to its highest perfection by the Narragansett Machine Company, of Providence, who have for a number of years made a specialty of manufacturing all kinds of scientific developing apparatus.

Each piece they make, whether for gymnasium or home, is finely finished and neatly packed in a separate box with all parts in place so that it may very easily be put in position for use.

Their ten dollar machine is a model of usefulness, and ought to be in every house in the land. They make lower priced and also more expensive chest weights, any and all of which the publishers of this book will be pleased to supply.

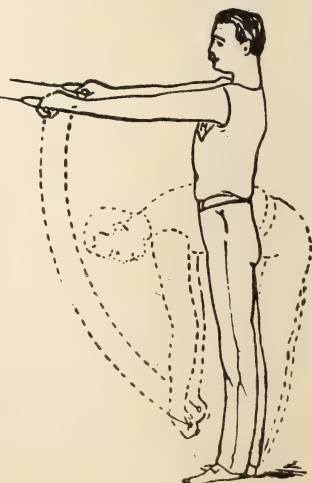
Position Facing the Pulleys.—Stand erect facing the wall, the head well up in the air, chin drawn down and in, chest



Starting Position.

advanced and shoulders squared back. The arms are extended in front, the hands firmly grasping the handles, palms of hands facing the floor. The legs are straight without stiffness, heels a couple of inches apart, toes turned outward, the heels touch an imaginary line running at right angles to the extended arms. This position is in itself good exercise;

First Movement.—Bend forward and downward without jerk, carrying the hands close to the floor, or as near to it as possible, without bending the knees. From this bent attitude, swing back to the first position, square the shoulders back.



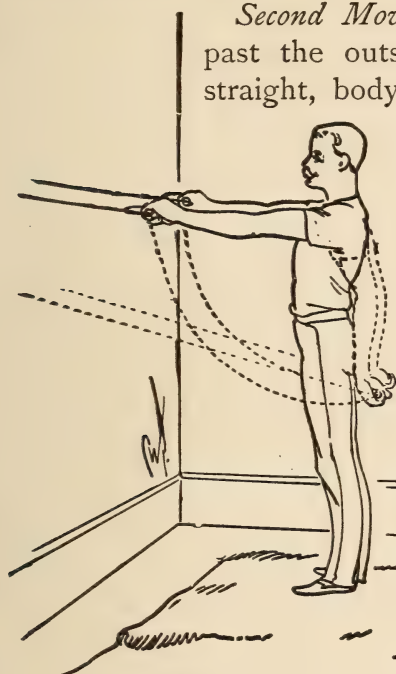
First Movement.

Action: strengthens the muscles of the small of the back and loins, and also the abdominal sets, the knee joints are made stronger.

Second Movement.—Carry the hands down past the outside of the thighs, arms quite straight, body erect, head up and shoulders back, thence back to starting position.

Action: strengthens and develops the shoulder, upper chest and arm muscles.

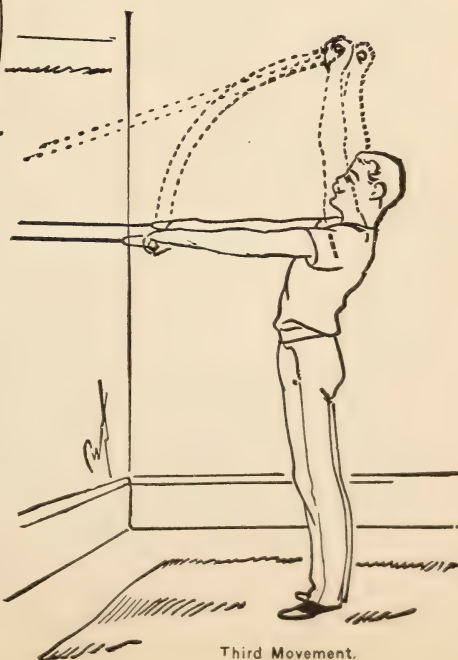
Third Movement.—Keeping the arms as straight as possible, carry the hands high up in the air, and from there back to first position.



Second Movement.

Action: strengthens and develops the muscles of the back of the shoulder, the lower back, arm, fore-arm and wrist.

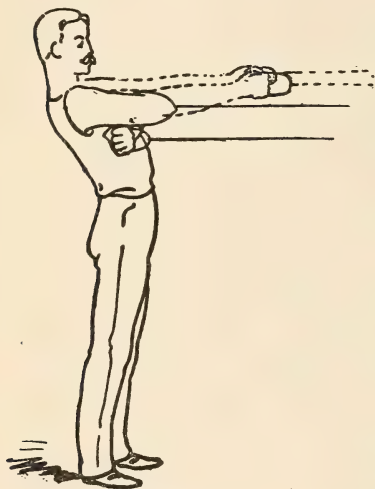
Fourth Movement.—First position, but with palms of the hands facing the ceiling, bend the arms, carrying the hands in a curling manner back to



Third Movement.

over the top of the shoulders, thence to position, keeping palms turned up.

Action : develops and strengthens the muscles of the front upper arms.



Fifth Movement.

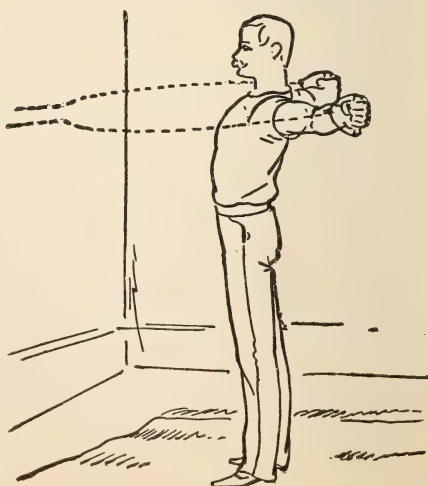
Fifth Movement—First position, but with palms of hands inward facing one another, fold the arms close to the body, left hand under pit of right arm, the right hand over the left shoulder, from this back to starting position ; keep the elbows up high in front.

In repeating this exercise, alternate, reversing the position of the arms, first, right hand over left shoulder, then left hand over right shoulder.

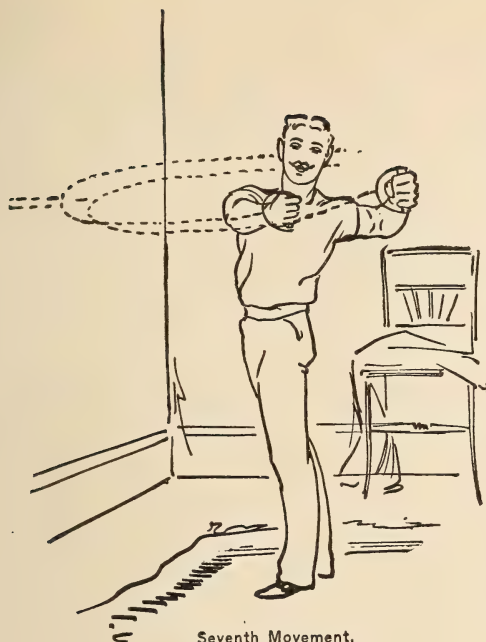
Action : develops and strengthens the muscles of the front, inner and upper part of the chest, equalizes the shoulders.

Sixth Movement. — First position, with palms facing in : open the arms apart to side horizontal position, keeping the arms straight ; from there resume the starting position.

Action : develops the muscles back of, and between the shoulder blades, those of the upper arms and also of the back, tends to give erectness to the carriage of the body.



Sixth Movement.



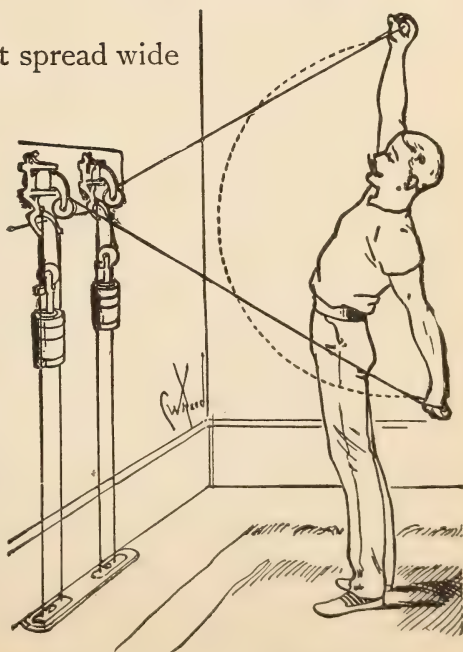
Seventh Movement.

be performed also with feet spread wide apart.

Action: capital exercise for strengthening the waist, loin, and lower back muscles, assists in giving freer motion for walking, and easier carriage generally.

Presented on this page is an illustration showing the second and third movements done alternately with either hand. Both hands start from the first position; the

Seventh Movement — Position same as in the last exercise. Keep the hands close together, arms straight, and swing them around sideways to the right, hands as high as the shoulders, thence to starting position. The legs should be kept straight, and both heels remain on the floor in this exercise. In repeating alternate swinging the arms around on the right and left side. May



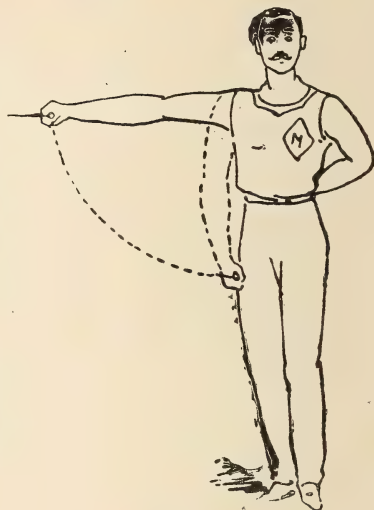
Alternate Combination of Second and Third Movements.

right arm swings up into the third, the left at the same time going into the second, both hands return to first position, after which the left goes up and the right down, thence to first position.

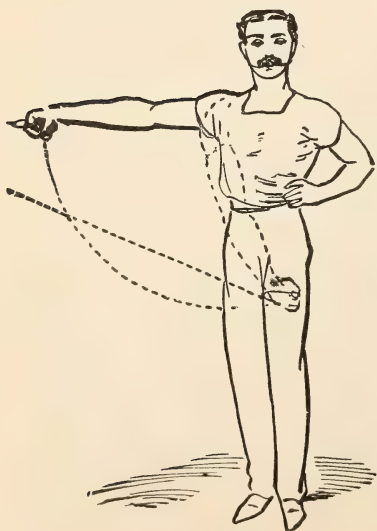
With right or left side to pulleys. First Side Movement—

Position: right side to pulleys, right hand grasping one handle. Keeping the arm straight, carry it down to the side, forcing it close to the body, then back to starting position.

Action: strengthens and develops the muscles of the front and side chest, and those on the side of the back.



First Side Movement.

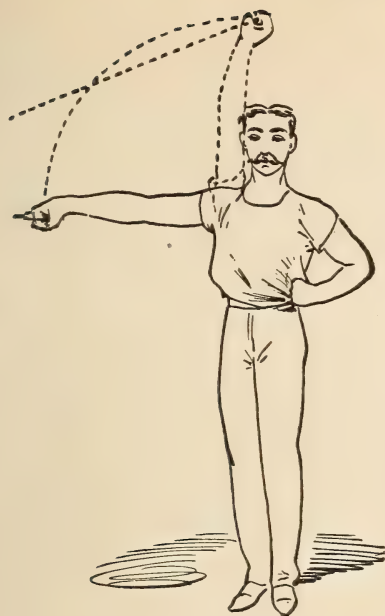


Second Side Movement.

Second Side Movement—

Same position, swing the right arm down in front of and close to the body, bending the arm somewhat in the movement, thence to starting position.

Action: develops and strengthens the arm, shoulder, middle and lower part of the chest.



Third Side Movement.

Third Side Movement.—From first position swing the arm high up over head, arm straight, palm facing wall, from there swing back to starting position.

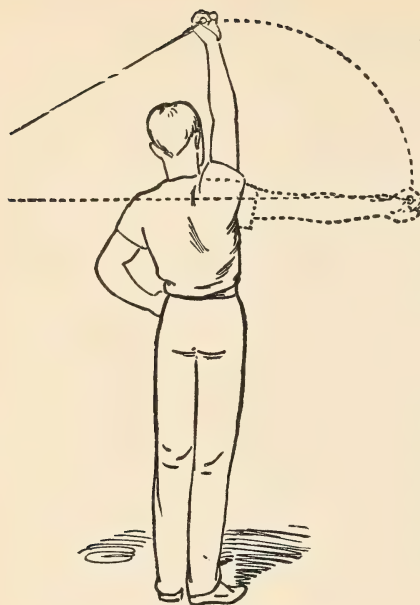
Action: exercises the muscles on back of the upper arm and shoulder. The side walls of the chest receive a beneficial outward expansion in this.

Fourth Side Movement.—Side position, with palm of the hand turned toward the front of the body, keeping the arm straight, swing it outward in front of the chest and then back to first position.

Action: develops and strengthens the shoulder, chest and side, also the abdominal and loin muscles.



Fourth Side Movement.



Third Side Movement;
Opposite Side to Weights.

the handles firmly, keep the arms as straight as possible in all the exercises.

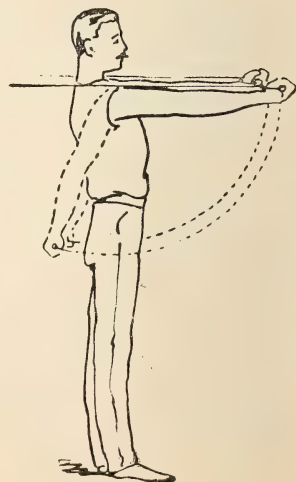
First Back Movement.—Swing the arms downward past outside of thighs, keeping palms of the hands square to the front, from there back to starting position; head and shoulders braced back in this exercise.

Action: chest and shoulder muscles, and those on the back of the upper arms are brought into vigorous play in this movement.

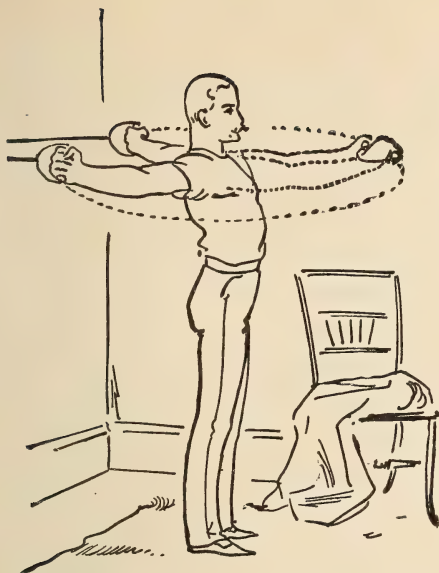
These side movements allow of exercising the right and left arm, and in this way should be practiced.

The three last movements may be performed with the right hand, while the left side is toward the pulleys and *vice versa*.

With the Back to the Pulleys.—Position: stand erect, legs straight, two or three inches of space between the heels, toes turned outward, head up, chest forward, arms straight out in front with palms facing ceiling, grasp



First Back Movement.



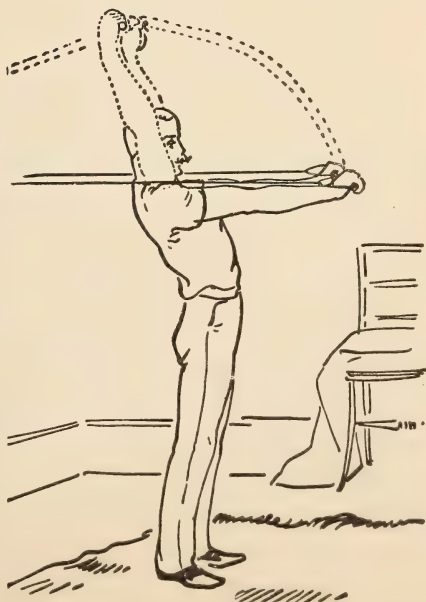
Second Back Movement.

Second Back Movement.—Position as before, but with palms facing in; spread the arms wide apart, opening to the side horizontal position, arms straight, hands as high as the shoulders, thence to starting position.

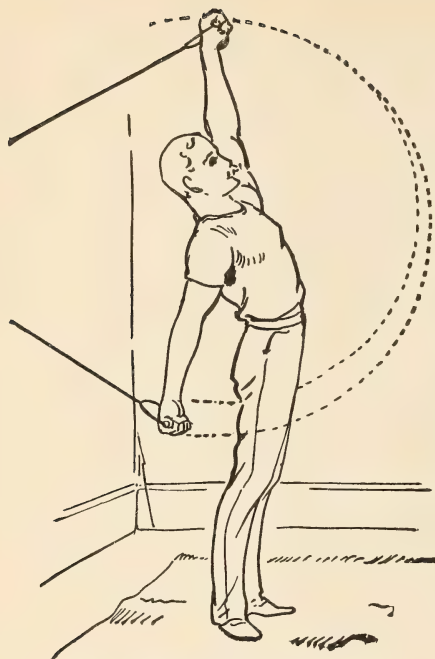
Action: fine exercise for expanding the chest, equalizing the strength and height of the shoulders; the muscles of the chest and back are benefited here.

Third Back Movement.—Same position as for the second back movement, but with palms of the hands facing the floor; swing the arms high up in the air, arms kept as straight as possible, then return to the starting position.

Action: strengthens and develops the muscles of the upper arms, the chest, back and loins.



Third Back Movement.



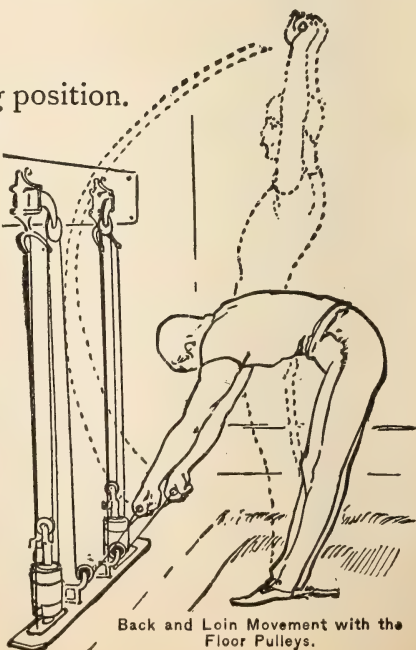
Alternate Combination of First and Third
Back Movements.

first, from there back to starting position.

Action: good exercise for shoulders and chest, and in common with all chest weight movements, builds up the arms, forearms and wrists.

Use of the Floor Pulleys.—When this additional attachment is connected with the chest weight, the ropes are so arranged that they may be changed, to run over the top pulleys or under those on the floor, almost as quickly as it takes to tell this.

Combination of Back Movements.—Start from same position as for the first; but with palm of left hand facing floor, swing down into the first movement with the right, and at the same time make the left arm to go upward into the third movement, both hands return to the starting position, the palms of the hands are reversed, left up, right down, and the right hand swings up into the third while the left performs the



Back and Loins Movement with the
Floor Pulleys.

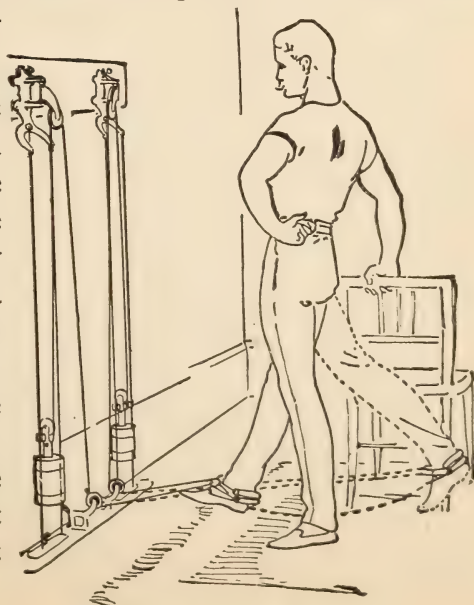
Quite a variety of exercises are permissible with this attachment, both where the hand or hands grasp the handles, and the body is bent forward and then up to the erect attitude, strengthening chiefly the back and loins, and where the foot is hooked into one or both handles, with the face, either side or back turned to the weights, and the leg swung backward, sideways or forward.

Back and Loin Movements.—Reach down and grasp the handles firmly, keep arms and legs straight, swing the arms to high vertical, straightening up the body, then back to starting position. Another movement is performed by swinging the hands, while bending toward the floor, from close to the pulleys toward and past the ankles, the hands only two or three inches from the floor, from this back to the pulleys again, up to high over the head, or up and then past outside of thighs.

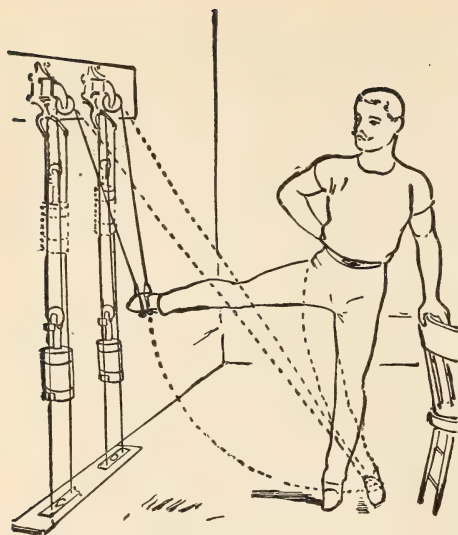
Action: these movements strengthen the back, loin, waist and abdominal muscles.

Leg Movements, with the Floor Pulleys.—With the foot fastened in one or both handles, face turned to pulleys, swing the leg to the rear with a sort of backward kick, keeping the rope taut, then to front, bend the knee in the back swing.

Action: develops the muscles on the back part of the thigh and front part of the lower leg.



Floor Pulleys, Back of Thigh Movement.

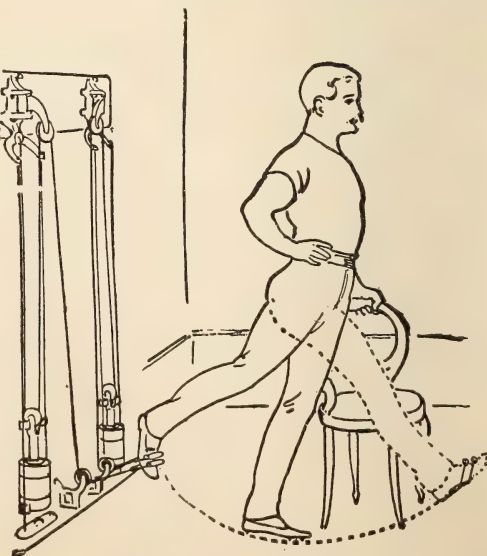


Chest Weights—Inner Thigh Movement.

the muscles brought into play are those lying on the front of the thigh, and on the back part of the lower leg.

Notes on the use of the Chest Weights.—Use them regularly aiming to get a variety of movements into your exercise. When learning the movements, or using the machine for the first time, go slow in your work, and never have the weights heavy.

The foregoing movements are arranged in progressive steps; select those exercises which give most pleasure and benefit to you, and change the order to suit



Floor Pulleys—Front of Thigh Movement.

yourself ; aim to benefit yourself by the use of the chest weights and you will do it. Each single movement ought to be repeated six, eight, ten, or more times before another is taken up. When familiar with them, aim to get a smooth, swinging action in combining or running one exercise into another.

The Wooden Dumb Bells.—Next to the chest weight, in point of value as developers, come the dumb bells. Some believe them to be superior to any other form of gymnastic work, and in a great many ways they are. The wooden bells ranging in weight from a pound to two pounds are now in fashion, and are undoubtedly superior to large iron ones, though small bells of metal, from two to three pounds in weight may be used by many to advantage.



Resting, Raising on the
Toes or Heels.

Fifteen minutes daily exercise with these light bells will wonderfully build up the health and strength. Splendid developing exercises are these with the bells, and their use and known value should be wide spread. Men and women, boys and girls, may and do use them to good purpose, and by their use stimulate the nervous and muscular forces to greater intelligence and usefulness. A great many different movements, all good ones, are allowable with the bells ; the limit of our pages, however, confining us to a few of the most useful and practical.

The wrists, forearms, upper arms, shoulders, chest, back, abdominal and leg muscles may each or all be built up in strength and beauty through a systematic course of exercise with dumb bells.

Take one movement at a time ; learn it thoroughly, then take up another, and so on through them all.



Starting Position.

First Fore Arm Exercise.—Starting position : heels together, toes outward at an angle of sixty degrees, (each foot midway between pointing straight out in front and out at the side, spread eagle fashion), legs straight without stiffness, shoulders squared back, chest advanced in front, head up, eyes looking to front, chin drawn in slightly ; the arms hang naturally at the sides, but with palms facing to the front, elbows close to the body. The movement : keeping the arms straight, and tightening the grasp on the bells ; twist the back of the hand to the front, then to first position. Do this six times with arms in this position, six times with arms stretched out straight in front, ("front horizontals,") six times opened apart to side horizontals, hands kept as high as the shoulders, and six times with arms up high over the head, then back to starting position.

Action : chiefly on the muscles lying on the outside and inside of the forearm.

Second Fore Arm Exercise.—Position of starting, as in the last movement, but with palms of hands facing the floor, knuckles turned outward and upward ; change the position of the hands, arms kept straight, so that the knuckles face the floor, palms inward and upward, flexing the hand strongly toward the forearm ; from this position extend the hand to the starting position. This exercise may be performed six times each, with the hands at the sides, out in front,

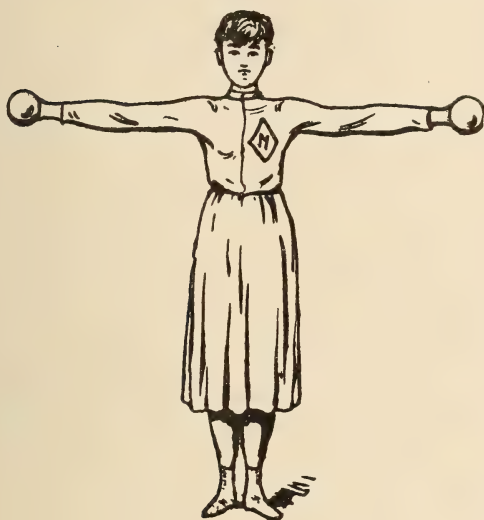


"Front Horizontals," Side View.

opened apart to side horizontals, and finally high up over head, then back to starting position.

Action: strengthens the muscles lying on the front and back of the fore arm.

First Upper Arm Exercise.—In the position previously



"Side Horizontals," Front View.

given, place the elbows close to and in front of the waist, palms of hands turned outward. Keeping the upper arms pressed against the body, bring the hands upward in a curling motion, squeeze the handles of the bells tightly, and put a good deal of exertion in this upward movement; from this straighten the arms down to the start-

ing attitude, letting the hands swing down easily.

Action: creates strong movement in, and, therefore, strengthens and develops, the muscles of the front upper arms.

Second Upper Arm Exercise.—Position as for the last exercise, but with the bells at the shoulders, as in the first part of that movement: turning the palms of the hands gradually toward one another, then so that they face the floor, and finally outward from the sides; with one continuous motion raise the elbows and push the arms down until they are perfectly straight; do not bend the head or shoulders forward in this movement, keep them erect; return the

bells upward to the starting position at the shoulders ; swing up easily ; push downward vigorously.

Action : brings into strong play the muscles lying on the back part of the upper arms.

Shoulder Exercise.—Position of starting exactly the same as for the last movement ; raise the bells upward and outward away from the front of the body, gradually straightening out the arms ; continuing the movement, carry the arms down past the outside of the thighs and to the rear, palms facing the front : swing the bells reversly through these lines back to starting position.

Brace the shoulders back in this exercise, and look to it that the head does not swing down in front when the bells do, keep the erect attitude ; make this exercise to be one of graceful easy curves, performed in a vigorous manner.

Action : the muscles of the front, upper and side parts of the shoulders, each side of the back, the front upper chest, and front and back part of the upper arms are all called into healthy play in this movement.



Sixth Exercise.

Sixth Exercise.—

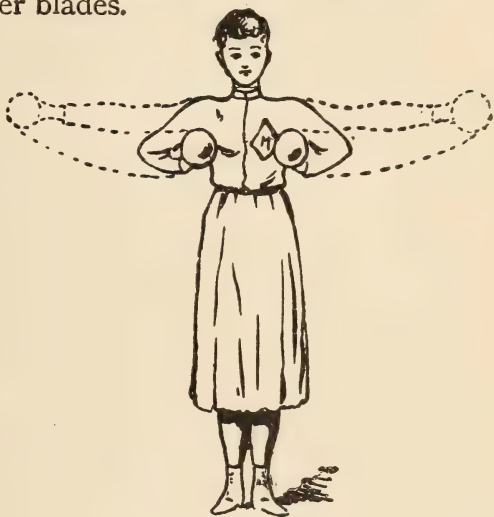
Arms straight at the sides, palms of the hands touching side of thighs. (1) Raise the arms outward to the side horizontal position, palms facing the ceiling ; (2) carry the hands to over the top of the shoulders, bending the fore arms upon the upper arms ; (3) straighten the arms out

sideways, hands as high as the shoulders, palms up; (4) drop the arms, keeping them straight, and forcing them close to the sides, touching the thighs with the palms.

Action: develops the muscles of the shoulders, upper arms, front upper chest, and those of below and on the outer side of the shoulder blades.

Seventh Exercise.—

Starting position the same as in the sixth exercise. (1) Raise the arms out sideways, palms of hands facing the floor; (2) curl the bells to under the armpits, making them to swing close to the upper arms; (3) straighten the arms out to the side horizontal position; (4) drop them to the sides.



Seventh Exercise.



Front Horizontals, Side View.

Action: builds up the front and back shoulder muscles, those of the side chest, and inner and back upper arms.

Eighth Exercise.—The bells are at the sides close to the thighs. (1) Extend the arms outward in front to “front horizontal” position, arms straight, hands as high as the shoulders, palms facing the floor. (2) Step forward with the right foot, opening the bells apart away from each other, turning the palms to face the ceiling. Take a good sized step, the body sinking

down somewhat as the foot is advanced. (3) Return the right foot to alongside the left, bringing the bells sharply together out in front, arms straight, palms facing floor. (4) Bells to the sides as in starting position. This exercise may be performed with the left foot taking the step, and also alternately: first with the right foot then with the left.

Action: fine exercise for expanding the chest and straightening the spinal column. The chest, loin, and leg muscles are here developed into greater strength and fullness.



Eighth Exercise, Side View.

Ninth Exercise.—This is a repetition of the eighth exercise, except that the step is made sideways, on the right or left, instead of forward; position as in previous movement.

(1) Bells out to front horizontal, palms facing floor. (2) Swing the right arm around sideways to the right, turn the



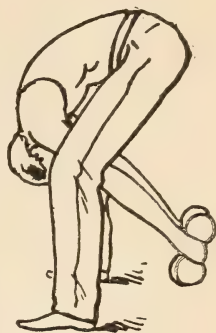
Ninth Exercise.

body, and step out with the right foot, palms of both hands facing the ceiling. (3) Recover to facing to the front, right foot along side the left, palms of hands turned down, arms straight out in front. (4) Arms down to sides as in starting.

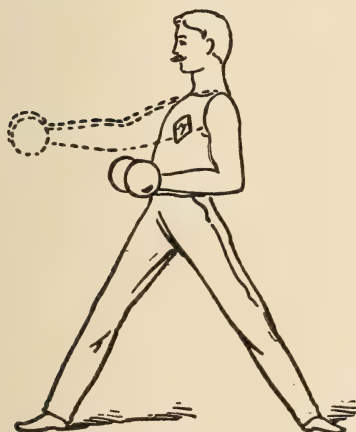
Action: similar to that of the eighth exer-

cise, in addition being more vigorous exercise for the lower waist, loins, and inner thigh.

Tenth Exercise.—Position of starting : bells high over head, palms facing each other, feet spread wide apart. (1) Bend forward and toward the floor, swinging the arms between the legs. (2) Straighten up, turning body to the right side, elbows brought strongly back close to the body, palms facing ceiling, legs straight. (3) Extend the arms, keeping the body turned to the right. (4) Elbows vigorously brought back to the body, palms facing ceiling. In repeating, perform these counts an equal number of times on the left side.



Tenth Exercise, Side View.



Tenth Exercise, Front View.

Action : strengthens the small of the back, acts beneficially on the spinal column, the loins and inner parts of the thighs receive good exercise in this movement, the arms and chest are built up.

Eleventh Exercise.—Starting position : bells over head, backs of both hands turned outward, inner ends of the bells touching, feet spread apart. (1) Lower the arms to out in front of the chest, arms straight, palms of hands facing the ceiling. (2) Open the arms apart to the side horizontal position. (3) Return the arms to the second position in front, striking the inner ends of the bells together. (4) Bells carried to high up over the head, arms quite straight.

Action : upon the muscles of the arms, shoulders, chest and back.

Twelfth Exercise.— Starting position : the bells are on the shoulders, palms facing the shoulder tops, elbows opened apart, feet spread—same position as that illustrated for starting the thirteenth exercise but with hands lowered down upon the shoulders. (1) Bend down sideways on the left, striking the floor with the left hand bell, pushing the right hand



Eleventh Exercise.



Twelfth Exercise.

bell high up in the air, turning the head in that direction, both arms quite straight, right leg extended, left bent. (2) Resume starting position, straightening up the left leg, bells carried to the shoulders, eyes looking to front. (3) Bend on the right side, pushing the right hand bell up in the air, left bell to floor, look up, both arms and left leg straight, right leg bent. (4) Back to starting position.

Action : brings into play

a majority of all the superficial muscles; lateral curvature of the spine is remedied to quite an extent, and the digestive and other internal organs are toned up by this movement.

Thirteenth Exercise.— Position in starting: bells up high, palms facing one another, feet spread apart. (1) lower the bells to side horizontals, palms facing the ceiling. (2) Strike the ends of the bells together in front, arms straight, and as high as the shoulders, palms facing the ceiling. (3) Open the arms apart to side horizontals. (4) Bells back to starting position, over head, striking the sides together in the up swing. In performing this movement count up to fifteen, and jump the feet together as the bells swing up into



Thirteenth Exercise, Starting Position.

the sixteenth count.

Action: inner and upper chest muscles, those under and around the shoulders; the waist and abdominal parts are strengthened and developed in this exercise.

Fourteenth Exercise—

Position for starting: the "position of the soldier," heels together, legs straight, shoulders braced back, chest



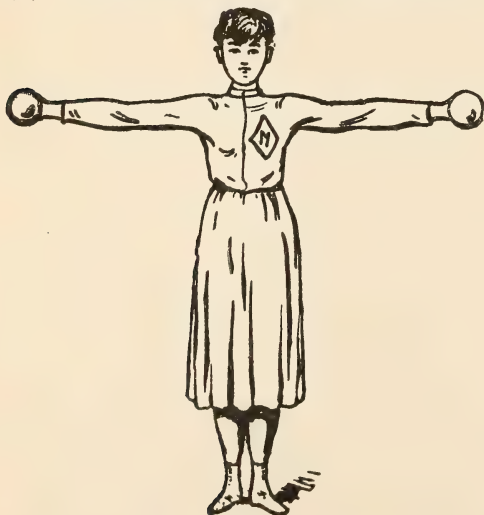
Thirteenth Exercise.

advanced, head up, chin drawn slightly in. The arms hang close to the sides, palms of hands facing the thighs. (1) Raise the arms outward to the side horizontal position, palms of hands facing the floor. (2) Swing the bells around to the front, striking the inner ends together, palms facing floor. (3) Open the arms apart to side horizontals. (4) Force the arms down close to the body as in the starting position.

This movement may be varied to good purpose by making the hands to face the ceiling when at (1) side horizontals, (2) when they strike in front, (3) in the side horizontal position again, and (4) turned downward to face the thighs when carried close



Fourteenth Exercise,



Fourteenth Exercise, Front View.



Fourteenth Exercise,
Side View.

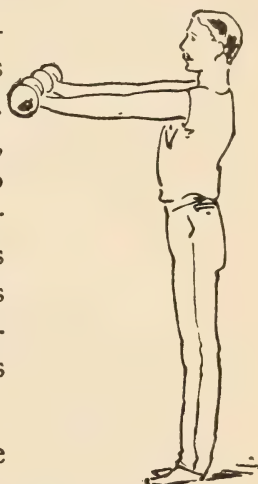
to the body. The arms should be kept perfectly straight throughout the entire exercise, and also in the change suggested. A pleasing variation is made by performing the fourteenth exercise once, then the latter change once, and

repeating this combination. Both of these may be again changed by *not* striking the bells together.

Action: fine exercise for building up flat chests, develops also the arm, shoulder and side muscles.

Fifteenth Exercise.—Position in starting: heels together, legs straight, arms extended in front, palms facing the ceiling. (1) Raise upon the toes, legs kept straight, at the same time open the arms apart to the side horizontal position. (2) Lower the heels to the floor, swinging the bells around in front, striking the inner ends together. Keep the legs straight throughout the exercise; hands always as high as the shoulders.

Action: builds up the muscles of the chest, shoulders and back; acts as a straightener of the spinal column. The extensor muscles of the thigh and lower leg receive capital exercise in this.



Fifteenth Exercise, Side View.



Fifteenth Exercise, Front View.

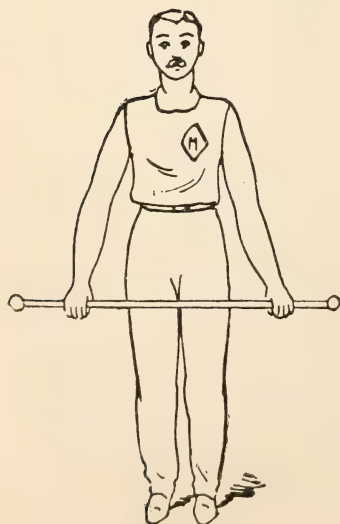
Notes on the Dumb Bells.—For girls and boys the weight should be from a pound to a pound and a quarter; the length of time for exercising, from five to ten or twelve minutes. The weight of the bells for women is from one and a quarter

to one and a half pounds. Ten or fifteen minutes exercise at one time is long enough. For men the popular and best weight is two pounds, and the length of time occupied in using them, from fifteen to twenty minutes. These times and weights may be changed to suit the energy of the pupil, or as circumstances demand.

To accustom the muscles gradually to this exercise, it is best to take up but two or three different movements at a time for a week or so, then add two or three more, and so on, until a regular routine is reached.

In the back bending and, therefore, back strengthening exercises, swing down and up in an easy manner until the parts grow strong enough to withstand and enjoy a more vigorous swing. With a little study of the movements here presented, new exercises and combinations may be made up, which will prove valuable in the repertory of dumb bell work.

The Bar Bell.—Have you ever seen one? It is simply a stick or "bar," varying in length from three to four and a half feet, at either end of which is a ball or "bell" of wood or iron. Without the bells it would be called a wand. Those with the wooden bells have thinner bars than those with the iron ends, the wooden part of the latter being a trifle thicker than an ordinary broom handle; in fact the broom stick will answer every purpose in the following exercises where a bar bell is not easy to procure.

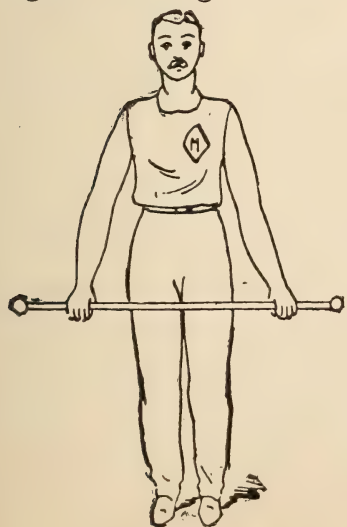


Starting Position.

The bar bell exercises are useful and practical ; simple in detail ; easy of execution, and of great variety. They may be used by men, women and children. They affect particularly the carriage of the body, making it to become more erect and graceful, and give to the chest and shoulders such exercise that they cannot but be benefited thereby.

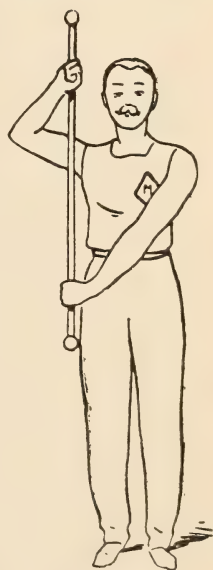
The spinal column is greatly strengthened by several of the exercises given below, and taken all in all it may be said that the bar bell occupies its own particular field, which neither pulley, club, nor bell can usurp nor diminish.

First Exercise.—Starting position : the easy erect attitude as given in the dumb-bell series : the bar is grasped by both hands equi-distant from the centre, held close to the front of the thighs, and on a horizontal line. (1) Grasping the bar firmly, carry it to a vertical position at the right side, right hand uppermost, palm facing to the front,



First Exercise.

left arm swung across front of the body, palm of hand facing to the rear. (2) Return the bar to the starting position, pushing it down strongly with both arms. (3) Change to the left side, bar vertical, left hand uppermost, right arm across the front of the body. (4) Push the bar down to the front starting



First Exercise.

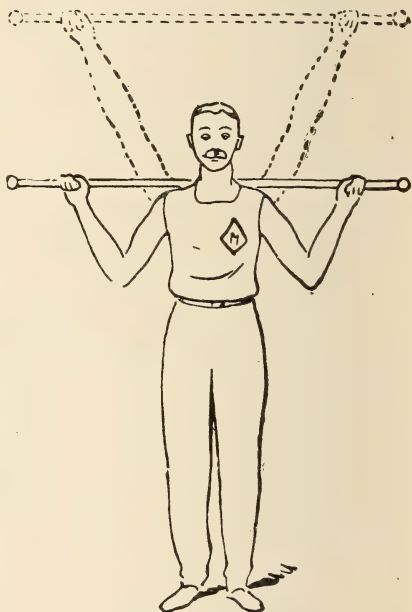
position. Brace the head *back* as the bar swings down.

Action: upon the fore-arm, upper-arm, shoulder and chest muscles, fills out the front parts of the shoulders.

Second Exercise.—Starting position as in first exercise. (1) Carry the bar to high over the head, arms straight, bar horizontal. (2) Lower the bar down behind the head upon the upper part of the back, and back part of the shoulders. (4) Down in front to starting position, pushing down vigorously with straight arms,

drawing the waist parts in, and filling out the chest as much as possible.

Action: develops and strengthens the upper back, chest and arm muscles.



Second Exercise.



Third Exercise.

Third Exercise.—Position of starting: the bar held on a horizontal line out in front of, and away from the chest, arms straight. (1) Keeping the arms straight, change the position of the bar from a horizontal to a vertical one, in front, right hand uppermost. (2) Resume the starting position with the bar held horizontally in front, away from the body. (3) change the carriage of the bar to the vertical position, with the left hand uppermost. (4) Twist the bar back to the attitude assumed for commencing

this exercise. Action: the muscles of the side chest, those behind the shoulders, and on the upper arms, participate in the performance of this exercise.

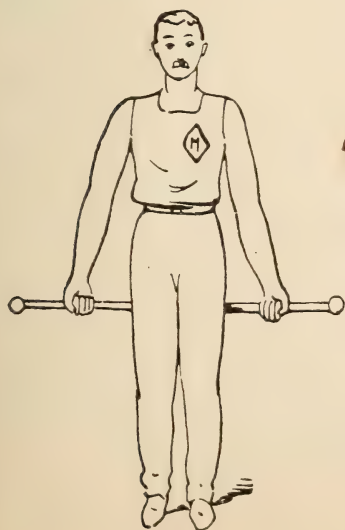
Fourth Exercise.—

Position of starting: bar high over head, on horizontal line, arms straight.

(1) Lower the bar to out in front of the upper part of the chest, arms kept straight. (2) Swing the bar in a vigorous manner to high up over the head again. If the eyes follow the upward movement, and the head is bent backward, the neck and topmost



Fourth Exercise.



Fourth Exercise.

muscles of the back are exercised.

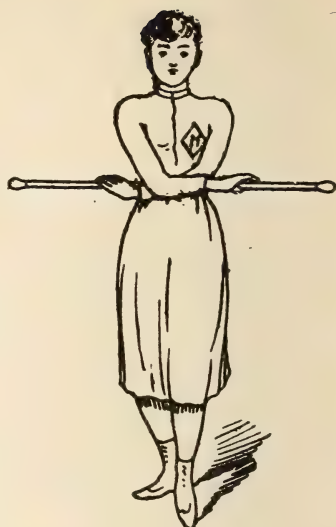
(3) Lower the bar down behind the back, arms straight, bar horizontal. (4) Resume the starting position, with bar high over head.

Action: squares and evens the shoulders; brings into active play a majority of the muscles of the front, side and back chest, also the arms.

Fifth Exercise.—Starting position as for the first exercise, with bar on horizontal line down close to front of thighs. (1) Step out

in front with the left foot, at the same time fold the arms close to the chest, one upon the other, the right arm uppermost, the bar swung around in a circular manner to a horizontal line, a foot or so above that formed for the starting position, and somewhat higher than that illustrated in the cut of this exercise. (2) Return the left foot to alongside the right, unwinding the arms, and dropping them to the starting position close to front of thighs, arms straight.

(3) Step out in front with the right foot, folding the arms as before, but with the left hand uppermost. (4) Right foot, arms and bar returned to the starting position. The step may also be taken to the rear, and a further change be made in alternately stepping out forward and backward.



Fifth Exercise.



Sixth Exercise.

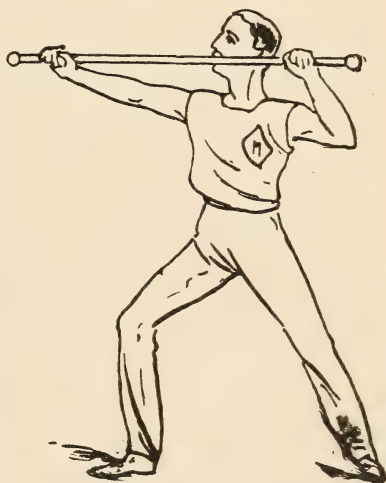
Action: strengthens and develops the muscles of the inner and upper chest, the upper arms; tones up the abdominal, loin and leg muscles.

Sixth Exercise. — Starting position as for the first exercise. (1) Bend forward and downward, carrying the bar to within a few inches of the floor, arms and legs kept straight. (2) Straighten the

body, stepping to right side with right foot, bar to vertical position at right side, right hand uppermost, left arm across in front of the body. (3) Bend down in front, as in the first number of this exercise. (4) Step to left side with left foot, bar vertical at left side, left hand uppermost, right arm across the body.

Action: strengthens the muscles of the lower back and loins, those of the legs and arms.

Seventh Exercise.—Starting position: as in first exercise, but with bar touching the chin, arms bent, palms facing to the front. (1) Push the bar straight out in front, extending the arms to their full length, palms of hands facing the floor. (2) Bend the arms back toward the body, bar brought back to the chin. (3) Step out sideways with the right foot, pushing the bar endways in that direction, right arm straight, left arm bent. (4) Return the right foot to alongside the left, centre of bar made to touch the chin. The step may be taken to the left side with the left foot, and also performed alternately on right and left sides.



Seventh Exercise.

Action: upon the muscles of the upper arms, chest and shoulders, and those of the loins and legs.

Eighth Exercise.—Position of starting, as in the first exercise: bar across the front of the thighs. (1) Swing the bar up high over the head, arms straight, bar held horizontal. (2) Bend forward, and down toward the floor, as in



Eighth Exercise.

the attitude for number one in the sixth exercise. (3) Straighten the body, swinging the bar high up in the air, at the same time stepping out in front with the right foot. (4) Return the right foot to alongside the left, bar carried down to in front, as in the starting position. Step out, also, with the left foot, and alternate with the right and left in taking up this exercise.

The step may also be taken to the right or left side instead of in front, the body turning at each third count to the side on which the step is to be taken, and resuming the starting position, facing to the front at each fourth count.

Action: this is a fine general developing exercise, the muscles of the arms, shoulders, abdomen, back, loins and legs all receiving vigorous and beneficial treatment.

Ninth Exercise.—Starting position, as for the first exercise: (1) Step out with the right foot to the left oblique, a cross step, at the same time swinging the bar to high over the head, turning the body slightly sideways to the left, and bending the back somewhat back-



Eighth Exercise.

wards as the bar swings to overhead. (2) Return the right foot and the bar back to the starting position, squaring the shoulders and body to the front. (3) Step with the left foot to the right oblique, bar high up in the air, arms straight, body inclined slightly backward, and turned somewhat to the right side. (4) Return the left foot to alongside the right; turn the body to the front, and swing the bar down to across the front of the thighs, as in the starting position.



Ninth Exercise.

Action: develops and strengthens the waist and loin muscles, and those of the lower back. The muscles of the thigh have considerable to do in this exercise.

Tenth Exercise.—Starting position: bar on horizontal line over head, arms straight. (1) Bend down to the floor, stepping to the rear with the right foot, the left keeping its position without moving. The right leg should be perfectly straight, the left bent. (2) Straighten the body, returning the right foot to alongside the left, bar swung vigorously to high over head, straight arms. (3) Bend down to the floor, stepping backwards with the left foot, the right holding its position, left leg stretched out, the right bent. (4) Resume the starting position, left foot alongside the right, bar high up in the air.



Tenth Exercise.

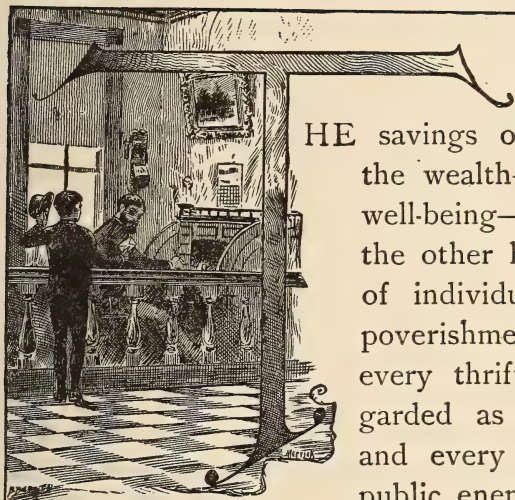
Action : the back, waist, loin and abdominal muscles are all benefitted and strengthened in this exercise ; the legs also, partake in the general development.

Notes on the Bar Bell.—These exercises may be taken in connection with the dumb bell and pulley work, or used with the pulleys on alternate days, taking up the dumb bell exercises on the remaining. Women and girls use the wooden belled bars, the iron ones are for the practice of men. Each exercise should be thoroughly rehearsed, and attention given to the details. The bony parts of the human structure are, in general, greatly benefitted through use of the bar bell, and many deformities of figure corrected in this way.

* The leather gymnasium shoe, with felt sole, mentioned on page 408, may be obtained of Pierce, Small & Co., Randolph, Mass., makers of fine athletic and gymnastic foot wear.



Business Culture



THE savings of individuals compose the wealth—in other words, the well-being—of every nation. On the other hand, the wastefulness of individuals occasion the impoverishment of states. So that every thrifty person may be regarded as a public benefactor, and every shiftless person as a public enemy.

Economy is not a natural instinct, but the growth of experience, example, and forethought. It is also the result of education and intelligence. It is only when men become wise and thoughtful that they become frugal. Hence the best means of making men and women provident is to make them wise.

The mere material wealth bequeathed to us by our forefathers forms but an insignificant item in the sum of our inheritance. Our birthright is made up of something far more imperishable. It consists of the sum of the useful effects of human skill and labor. These effects were not transmitted by learning, but by teaching and example. One generation taught another, and thus art and handi-

craft, the knowledge of mechanical appliances and materials, continues to be preserved. The labors and efforts of former generations were thus transmitted by father to son ; and they continue to form the natural heritage of the human race—one of the most important instruments of civilization.

Who have helped the world onward so much as the workers ; men who have had to work from necessity or from choice ? All that we call progress—civilization, well-being, and prosperity—depends upon industry, diligently applied—from the culture of a barley-stalk to the construction of a steamship ; from the stitching of a collar to the sculpturing of “the statue that enchants the world.”

A large proportion of men do not provide for the future. They do not remember the past. They think only of the present. They preserve nothing. They spend all that they earn. They do not provide for themselves ; they do not provide for their families. They may make high wages, but eat and drink the whole of what they earn. Such people are constantly poor, and hanging on the verge of destitution.

The provident build houses, warehouses, and mills. They fit manufactories with tools and machines. They build ships, and send them to various parts of the world. They put their capital together, and build railroads, harbors, and docks. They open up mines of coal, iron, and copper ; and erect pumping engines to keep them clear of water. They employ laborers to work the mines, and thus give rise to an immense amount of employment.

Saving of time is equal to saving of money. Franklin said . “Time is gold.” If one wishes to earn money, it may be done by the proper use of time. But time may also be spent in doing many good and noble actions. It may be spent in learning, in study, in art, in science, in literature.

Time can be economized by system. System is an arrangement to secure certain ends, so that no time may be lost in accomplishing them. Every business man must be systematic and orderly; so must every housewife.

Let no man say that he cannot economize. There are few persons who could not contrive to save two dollars weekly. In twenty years it would amount to two thousand and eighty dollars; and, by addition of interest, to four thousand two hundred dollars. Some may say that they cannot save nearly so much. Well, begin with one dollar, or even less. Begin somewhere; but, at all events, make a beginning. It is the *habit* of economizing that needs to be formed.

Men must prepare in youth and in middle age the means for enjoying old age pleasantly and happily. There can be nothing more distressing than to see an old man who has spent the greater part of his life in well-paid-for labor, reduced to the necessity of begging for bread, and relying entirely upon the commiseration of his neighbors or upon the bounty of strangers. Such a consideration as this should inspire men in early life to work and to save, for the benefit of themselves and their families in later years.

It is, in fact, in youth that economy should be practiced, and in old age that men should dispense liberally, provided they do not exceed their income. The young man has a long future before him, during which he may exercise the principles of economy; while the other is reaching the end of his career, and can carry nothing out of the world with him.

This, however, is not the usual practice. The young man of to-day spends, or desires to spend, quite as liberally, and often much more liberally, than his father, who is about to end his career. He begins life where his father left off. He spends more than his father did at his age, and soon finds

himself up to his ears in debt. To satisfy his incessant wants, he resorts to unscrupulous means and to illicit gains. He tries to make money rapidly ; he speculates, overtrades, and is speedily wound up. Thus he obtains experience ; but it is the result, not of well-doing, but of ill-doing.

When economy is looked upon as a thing that *must* be practiced, it will never be felt as a burden ; and those who have not before observed it, will be astonished to find what a few dollars laid aside weekly will do towards securing moral elevation, mental culture, and personal independence.

There is a dignity in every attempt to economize. Its very practice is improving. It indicates self-denial, and imparts strength to the character. It produces a well-regulated mind. It fosters temperance. It is based on forethought. It makes prudence the dominating characteristic. Above all, it secures comfort, drives away care, and dispels many vexations and anxieties which might otherwise prey upon us.

That a man should maintain himself and his family without the help of others is due to his sense of self-respect. Every genuine, self-helping man ought to respect himself. He is the centre of his own little world. His personal loves, likings, experiences, hopes, and fears—how important they are to him, although of little consequence to others ! They affect his happiness, his daily life, and his whole being as a man.

The sum and substance of our remarks is this : In all the individual reforms or improvements that we desire, we must begin with ourselves. We must exhibit our gospel in our own life. We must teach by our own example. Each man can exhibit the results in his own person. He can begin with self-respect.

PUNCTUATION, ACCENT AND CAPITAL LETTERS.

MARKS OF PUNCTUATION.

The Period (.) denotes the close of a sentence.

The Dash (—) indicates a sudden change of subject.

The Interrogation Point (?) is used when a question is asked.

The Exclamation Point (!) denotes wonder or astonishment.

The Parenthesis () includes something not essential to the sense.


Quotation Marks (" ") indicate a verbatim quotation.

The Hyphen (-) connects the syllables, or parts of a word.

The Caret (^) denotes that some letter, word, or phrase has been omitted.

Brackets [] are chiefly used to note corrections.

The Ellipsis (***) (—) denotes the omission of letters or words.

The Index () points to something of special significance.

The Comma (,) denotes a slight pause, and divides a sentence into its component parts.

The Semicolon (;) indicates a longer pause, and also divides compound sentences.

The Colon (:) is placed between the chief divisions of a sentence, when these are but slightly connected.

MARKS OF ACCENT.

The Acute (´) is represented by a mark over a letter or syllable to show it must be pronounced with a rising inflection; as Européan.

The Grave (à) must be pronounced with a falling inflection; as, "Will you wàlk or ride?"

The Circumflex (â) represents the union of the acute and grave accents in the same syllable; as *Montreâl*.

The Macron (ō) placed above a letter represents a full, long vowel sound; as, *hōme*.

The Breve (ă) is placed over a vowel to denote its short sound; as, *St. Helenă*.

The Diæresis (ä) is placed over the latter of two vowels to show that they are to be pronounced in separate syllables; as, *coöperative*.

The Cedilla (ç) or cerilla, placed under the letter c, shows that it has the sound of s. It is used chiefly in words derived from the French language. Thus, *garçon*, in which the ç is to be pronounced like s.

The Tilde (ñ) placed over the letter n in Spanish words to give it the sound of ny; as, *señor*, *miñion*.

RULES FOR PUNCTUATION.

A period is placed after a declarative and imperative sentence.

All abbreviations are followed by a period.

A period is placed after numbers in the Roman notation.

A colon is placed between the chief divisions of a sentence when they are but slightly connected, and they are themselves divided by some other mark.

A colon is used after a sentence which announces a distinct quotation.

A colon is placed between clauses when the connection is so slight that any one of them might be a distinct sentence.

A succession of clauses depending on one principal expression should be separated by a semicolon.

A semicolon is placed after an expression which introduces particulars.

When a clause especially explains the meaning of some other expressions, it is separated from that expression by a semicolon.

A semicolon is used to divide a sentence into sections when the various parts are not sufficiently independent to require a colon.

A comma is placed between the particulars mentioned in a succession of words all in the same construction.

A comma is placed between each pair of words when each pair is in the same construction.

A comma is placed before and one after every parenthetical expression.

A comma is used before a quotation closely connected with the preceding words.

Expressions repeated must be separated by a comma.

A phrase or clause which explains, in any degree the meaning of any other phrase or clause, is separated from it by a comma.

All modifying expressions, unless closely connected with the rest of the sentence, are separated by a comma.

A comma must be used in sentences which would otherwise be misunderstood.

An interrogation point is placed after every sentence, phrase, clause, or word which denotes a direct question.

An interrogation point, inclosed in a parenthesis, is often used to denote doubt.

An exclamation point is placed after every exclamatory sentence, clause, phrase, or word.

Where special emphasis is required, several exclamation points may be used.

An exclamation point, inclosed in parenthesis, is used to denote peculiar surprise.

A dash is usually placed before the answer to a question, when they both belong to the same line.

A dash is often used instead of the parenthesis marks.

A dash is commonly used before an expression repeated for special emphasis.

A dash follows the sentence which introduces a quotation, when the quotation commences a new paragraph.

In order to have the meaning of words readily understood, it becomes necessary to divide them into paragraphs, sentences and clauses, by means of punctuation. As an instance of the absence of punctuation and the farcical results, just read this : Lost on Broadway on Thursday evening last an umbrella by an elderly gentleman with a carved ivory head.

Take the following rules and mark them well :

Put a comma wherever you would make a trifling pause, were you speaking ; as, "He came, he saw, he conquered."

A semicolon makes a longer pause in an incomplete sentence ; as "Julia is handsome ; Agnes is beautiful." The semicolon separates the sentence more distinctly than the comma.

The colon marks a sentence which is complete in itself, but is followed by some additional remark ; as, "Shun vice : it will lead to ruin." The colon is also used to precede a quotation, and point it off from the rest of the sentence ; as, Shakespeare says : "Assume a virtue, if you have it not."

A period is used to denote that a sentence is complete ; as, "A bird in the hand is worth two in the bush."

A dash is used to denote a sudden pause, or abrupt change of sense ; as, "I have loved her madly, wildly—but why speak of her?"

The interrogation point is used only after a question ; as, "Why did you say so?"

The interjection point is used only to denote an exclamation ; as, "Alas ! all my joys have flown !"

The parenthesis is used to enclose a portion of a sentence which, if left out, would not destroy the sense ; as, "I value this flower (a faded flower) very highly."

The apostrophe is used to mark the possessive case, and also the omission of a letter or letters in a word ; as, "Frederick's hair is black," or, "Gen'l Grant and Gen'l Harrison."

The caret is used to mark an omitted word, which word must be written immediately above ; as, "What a ^{wet} day!"

The hyphen is used to connect compound words, and at the end of a line shows that more syllables are carried over to the next line.

Quotation marks are used before and after every quotation to separate and define it ; as, "Many are called, but few are chosen."

CAPITAL LETTERS.

The capital letters only set apart the sentences and paragraphs ; but while their proper use adds greatly to the beauty of an epistle, their omission or improper use will make the pages present a perfectly absurd appearance.

Begin all quotations with a capital letter.

Begin every paragraph with a capital letter.

Begin every sentence following a period with a capital letter.

Begin all proper names with a capital letter.

Begin every line of poetry with a capital letter.

Begin all titles as President, Vice-President, General, Doctor or Captain, with a capital letter.

Begin all names of places, as Chicago, Long Branch, or Niagara, with a capital letter.

Begin the words, North, South, East, West, and their compounds and abbreviations, as Northwest, S. E., with a capital letter.

Begin the names of the Deity and Heaven, or the pronoun used for the former, as, in His mercy—Thou, Father, with a capital letter.

Begin all adjectives formed from the names of places or points of the compass, as English, Northern, with a capital letter.

Begin all titles of books, and usually each important word of the title, as "Our Society," with capital letters.

Begin the name of any historical event, as the Civil War, with a capital letter.

The pronoun I and the interjection O must invariably be written with a capital letter.

Begin all the names of the months, as June, April, with a capital letter.

Begin all addresses, as Gentlemen, Dear Sir, Madam, with a capital letter.

Capital letters must never be placed in the middle of a word; never, except in accordance with the foregoing rules, in the middle of a sentence.

When the letters I and O stand alone, they are understood and admitted to be words; and as words should, in every case, be written in capital letters, thus:

If I were you. O, Judge, have mercy.



We show below the Form of Salutation of a Letter; the Address, Punctuation, and the Proper Signatures that should be used with such Salutation.

SOCIAL FORMS.

Delaware, Ohio, Nov. 10, '91.

My Dear Mamma—Have you forgotten, etc.....

*Your affectionate and grateful daughter,
Nellie Darling.*

Greencastle, Ind., Oct. 5, 1892.

My Dear Mrs. Wilson:

Please accept my thanks, etc.

*Your sincere friend,
Grace Greenwood.*

Or Very sincerely yours,

Yours sincerely,

Yours affectionately,

Most faithfully yours,

Any of these signatures may be used, when writing to a friend.

BUSINESS FORMS.

Iowa City, Iowa, Dec. 3, 1891.

Messrs. O'Neill & Co., New York.

Gentlemen:

I send you herein, etc.....

Yours respectfully,

(Mrs.) L. A. Latham.

Galesburg, Ill., Sept. 8, 1892.

Mr. J. W. Jackson,
London, Ont.

Dear Sir:

I hope you will send, etc......

Very truly yours,
(Miss) Mary Martin.

Atlanta, Ga., June 25, 189—

Reverend Sir,—We take pleasure in sending you, with
our compliments, etc.

Very respectfully yours,
D. W. Thayer & Co.

To the Rev. C. R. Henderson,
Detroit, Mich.

BUSINESS FORMS.

St. Joseph, Mo., Dec. 24, 189—

Mrs. M. B. De Koven,
Wooster, Ohio.

Dear Madam:

In reply to your favor of Dec. 22, etc.

Respectfully yours,
D. D. Darrow & Co.

St. Louis, Mo., Oct. 26, 1891.

*Miss Neva Johnson,
Marion, Ohio.*

Dear Miss Johnson :

*Your selection of music has been
forwarded, etc.*

*Very respectfully yours,
J. A. Spencer & Co.*

Cincinnati, Ohio, May 20, 1893.

Gentlemen :

*During the "World's Fair," it will
be impossible, etc.*

Chatfield & Woods.

To Crane & Breck, Kalamazoo, Mich.

OFFICIAL TERMS.

*To His Excellency, Wm. McKinley,
Governor of the State of Ohio.*

Columbus, Ohio.

Your Excellency :

*To His Excellency, Gen. Harrison,
President of the U. S.*

Your Excellency :

The Title of Honorable is prefixed to the names of United States Senators and Representatives and members of the State Legislatures, contracted into Hon., thus :—

HON. JAMES G. BLAINE.

If the person be a member of Congress, the initials, M. C. are added after the name, thus :—

HON. T. W. PALMER, M. C.

The term “Honorable” is always used in addressing any legislative Board or Assembly, and in any communication or petition, the persons addressed should in all cases be referred to as “Your Honorable Board,” or “Your Honorable Body,” as the case may be.

When a letter is written to a person who occupies a professional or official position, the distinctive title should invariably be given both in the Address over the Body of the letter and upon the envelope.

A Minister of the Gospel should always be addressed as Reverend, thus :—

REV. LYMAN K. BEECHER,
or, REV. MR. SWING.

A Bishop is Right Reverend, abbreviated thus :—

RT. REV. BISHOP McCLOSKEY.

A Doctor is designated in different ways, according to the Ecclesiastical or Collegiate Degree to which the person has attained.

The Degree of Doctor of Divinity, is designated by the initials D. D. placed after the name, thus :—

REV. HENRY WOOD, D. D.

A Doctor of Medicine or Physician is addressed as Doctor abbreviated, before the name, thus :—

DR. HENRY Lyster.

This is generally considered in better form than

HENRY LYSTER, M. D.

although this would not be incorrect, and is sometimes adopted.

Other Collegiate Degrees are designated by initials or contractions at the end of the name, as follows :—

Doctor of Laws,	LL. D.
Doctor of Philosophy,	PH. D.
Doctor of Music,	MUS. DOC.,

Officers of the Army and Navy are addressed in accordance with their rank, and generally in contracted form preceding the name, thus :—

General,	is written	GEN.
Colonel,	“ “	COL.
Major,	“ “	MAJ.
Captain,	“ “	CAPT.
Lieutenant,	“ “	LIEUT.
Major General,	“ “	MAJ. GEN.



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JOINT AND SEVERAL NOTE.

\$2,000.00

Cincinnati, O., Dec. 10, 1891.

One year after date, we jointly and severally
promise to pay A. A. LINDSAY CO., or order, the
sum of Two Thousand Dollars. Value received.

No.



W. L. FOX.
M. C. LYON.

NOTE BEARING LEGAL INTEREST.

\$1,000.39.

Boston, Mass., January 2, 1892.

Four months after date, I promise to
pay J. Q. ADAMS & COMPANY, or order, One
Thousand and $\frac{39}{100}$ Dollars, with interest.

*B. A. Butler.*

NOTE BEARING SPECIAL RATE OF INTEREST.

\$2,010.09.

Atlanta, Ga., Sept. 8, 1892.

Three months after date, for value received,
we promise to pay to **D. W. THAYER & CO.**, or order,
the sum of Two Thousand Ten, and $\frac{09}{100}$ Dollars, with
interest at the rate of ten per cent. per annum.

*Will W. Williams & Co.*

DEMAND NOTE.

*Wichita, Kas., May 9, 1892.*

On demand, we promise to pay MRS. L. S. CARTER
Two Hundred Dollars, with interest.

*Value received.**Carter, Rice & Co.*

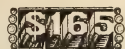
NEGOTIABLE NOTE.

*Detroit, Mich., March 10, 1892.*

Four months after date, I promise to pay to JOHN BAGLEY,
or order, the sum of Ninety-eight $\frac{96}{100}$ *Dollars,*
for value received.

J. J. Palmer.

NON-NEGOTIABLE NOTE.

*San Francisco, Cal., Sept. 30, 1892.*

Ninety days after date, we promise to pay to
the PACIFIC PUBLISHING CO., *One Hundred and Sixty five*
Dollars. Value received.

Bancroft Bros. & Co.

BACK OF A NEGOTIABLE NOTE, SHOWING HOW IT HAS PASSED THROUGH DIFFERENT HANDS.

*Pay to the order of**Darling Bros. & Co.**J. J. Palmer.**Pay to the order of**J. W. Whitman & Co.**Darling Bros. & Co.**Pay to the order of**J. V. Farwell & Co.**J. W. Whitman & Co.*

FORM OF TIME DRAFT.

D. D. DARROW & CO.**\$400.90.****Trenton, Mo., Nov. 20, 1891.**

Thirty days after sight, pay to the order of
Mechanics' Bank, St. Louis, Mo.

Four Hundred and $\frac{90}{100}$ Dollars, value received,
 and charge to the account of

To WILSON, MEAD & CO.,
ST. LOUIS, MO.

*D. D. Darrow & Co.**Accepted:**Payable at the**First National Bank,**Nov. 23, 1892.**Wilson, Mead & Co.*

[The above is the acceptance written across the face of the draft. This would be considered by WILSON, MEAD & CO. as bills payable, or a note due in thirty days, adding to it three days grace].

CHECK. NEGOTIABLE WITH INDORSATION.

\$30.00.

San Francisco, Cal., June 20, 1892.

THE *BANK OF CALIFORNIA*
OF SAN FRANCISCO,

Pay to the order of D. C. RICHARDSON,

Thirty and ^{NO}/₁₀₀ Dollars.

No. 64.

J. DEWING & CO.

CHECK. NEGOTIABLE WITHOUT INDORSATION.

\$30.00.

Minneapolis, Minn., June 20, 1892.

THE *FIRST NATIONAL BANK*
OF MINNEAPOLIS,

Pay to the order of D. C. RICHARDSON, or bearer,

Thirty and ^{NO}/₁₀₀ Dollars.

No. 65.

L. M. AYER PUB. CO.

RECEIPT.

* BECKTOLD & CO. *
Book and Case Makers.

St. Louis, Mo., June 10, 1891.

Received from DARLING BROTHERS & CO.,
Nine Hundred and Ninety-seven Dollars, in full of
account.

\$997.

Becktold & Co.

BUSINESS LAWS, OR POINTERS.

A note by a minor is void.

Notes bear interest only when so stated.

An indorsement may be written on the face or back.

Altering a note in any manner, by the holder makes it void.

Notes obtained by fraud, or given by intoxicated persons, cannot be collected.

If the time of payment of a note is not inserted, it is held payable on demand.

The payee should be distinctly named in the note, unless it is payable to bearer.

A bill may be written upon any paper, or substitute for it, either with ink or pencil.

The loss of a bill or note is not sufficient excuse for not giving notice of protest.

Joint payees of a bill or note, who are not partners, must all join in an indorsement.

Notice of protest may be sent either to the place of business or the residence of the party notified.

If two or more persons as partners are jointly liable on a note or bill, due notice to one of them is sufficient.

After the death of the holder of a bill or note, his executor or administrator may transfer it by his indorsement.

The maker of a note that is lost or stolen, is not released from payment, if the amount and consideration can be proven.

A Joint and Several Note is one signed by two or more persons, and each become liable for the whole amount.

Demand Notes are payable on presentation, without grace, and bear legal interest after a demand has been made, if not so written. An indorser on a demand note is holden only for a limited time, variable in different States.

A Negotiable Note must be made payable either to bearer or order; if to order, must be properly indorsed by the person to whose order it is made. If the indorser wishes to avoid responsibility, he can indorse "without recourse."

Three days' grace are allowed on all time notes, after the time for payment expires; if not then paid, the indorser, if any, should be legally notified, to be holden.

"For value received" is usually inserted in a note, and should be, but is not absolutely necessary, as it is presumed by the law, or supplied by proof.

Notes falling due Sunday, or on a legal holiday, may be paid the day after in some States; but usually the day before. Notes dated Sunday are void.

If a note be transferred as security, or even as payment of a pre-existing debt, the debt revives if the note be dishonored.

An indorser has the right of action against all whose names were indorsed previous to his.

The maker of an "Accommodation" bill or note (one for which he has received no consideration, having lent his name or credit for the accommodation of the holder), is not bound to the person accommodated, but is bound to all other parties, precisely as if there were a good consideration.

A note indorsed in blank (the name of the indorser only written), is transferable by delivery, the same as if made payable to bearer.

The time of payment of a note must not depend upon a contingency. The promise must be absolute.

If letter containing a protest or non-payment be put into the post-office, any miscarriage does not affect the party giving notice.

The holder of a note may give notice of protest either to all the previous indorsers, or to only one of them ; in case of the latter, he may select the last indorser, and the last must give notice to the last before him, and so on. Each indorser must send notice the same day or the day following. Neither Sunday nor legal holiday is to be counted in reckoning the time in which notice is to be given.

The finder of negotiable paper, as of all other property, must make reasonable efforts to find the owner before he is entitled to appropriate it for his own purposes. If the finder conceal it, he is liable to the charge of larceny or theft.

One may make a note payable to his own order. He must then write his name upon the back or across its face, the same as any other indorser.

The husband who acquires a right to a bill or note which was given to the wife, either before or after marriage, may indorse it.

An agreement without consideration is void.

Contracts made on Sunday cannot be enforced.

A contract made with a minor is void.

A contract made with a lunatic is void.

Ignorance of the law excuses no one.

The law compels no one to do impossibilities.

It is a fraud to conceal a fraud.

Signatures made with a lead pencil are good in law.

A receipt for money is not always conclusive.

Each individual in partnership is responsible for the whole amount of the debts of the firm, except in cases of *special partnership*.

A verbal promise to pay, made without conditions, is generally held as sufficient to revive a claim otherwise shut out by the law of limitation.

An oral agreement must be proved by evidence. A written agreement proves itself. The law prefers written to oral evidence, because of its precision.

No evidence may be introduced to *contradict* or *vary* a written contract, but it may be received in order to explain it, when such contract is in need of explanation.

Checks or drafts must be presented for payment without unreasonable delay.

Checks or drafts should be presented during business hours ; but in this country, except in the case of banks, the time extends through the day and evening.

If the drawee of a check or draft has changed his residence, the holder must use due or reasonable diligence to find him.

If one who holds a check, as payee or otherwise, transfers it to another, he has a right to insist that the check be presented that day, or at farthest, on the day following.

The acts of one partner bind all the rest.

If a debtor owes several debts, and pays a sum of money to the creditor, he has the right to designate the particular debt to which the payment shall apply, and the creditor must so appropriate it.

If, when a debt is due, the debtor be out of the State, the "six years" do not begin to run until he returns. If he afterwards leave the State, the time forward counts the same as if he remained in the State.

Except in case of absence from the State, the "six years" begin when the bill or account is *due*. In case of a note, they count from the "three days of grace." In case of a note on demand, they count from the time of the demand.

The Statue of Limitations does not void or cancel the debt, but only provides that no action in law may be maintained after a given time. The statute does not affect collateral security.

No consideration is sufficient in law, if it be *illegal* in its nature.

All seals which do not rest upon a *seal* or *judgment* must be sued within six years from the time when they arise.

Part payment of a debt which has passed the time of statutory limitation revives the whole debt, and the claim holds good for another period of six years from the date of such partial payment.

Written instruments are to be construed and interpreted by the law according to the simple, customary, and natural meaning of the words used.

"Acceptance" applies to bills, and not to notes. It is an engagement on the part of the person on whom the bill is drawn to pay it according to its tenor. The usual way is to write across the face of the bill the word "Accepted," and below it the signature.

A witnessed note does not outlaw for twenty years.



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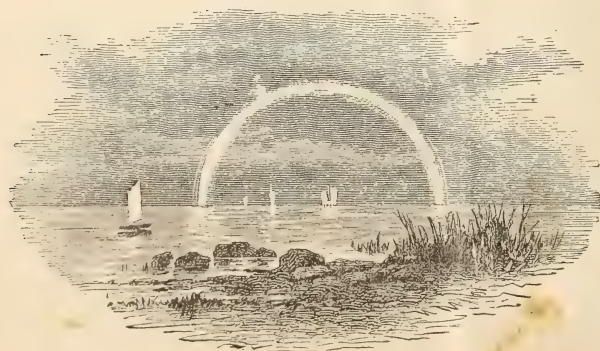
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